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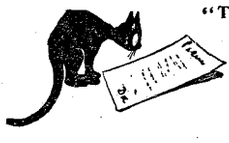

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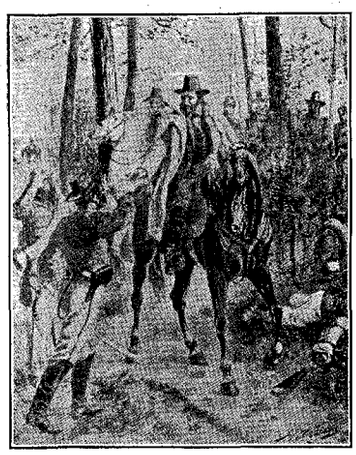

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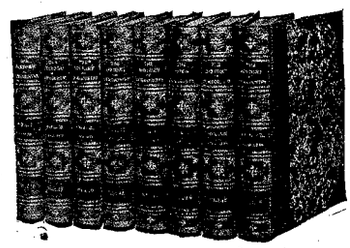

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TOPICS OF THE DAY.

PUBLIC SYMPATHY IN THE COAL STRIKE.

THE coal-miners have won a good deal of public favor by trying every peaceable means of obtaining their demands, through the Civic Federation, before resorting to a strike; and the refusal of the operators to make even the slightest concession, which could have been used by President Mitchell before the convention as an argument for peace, has, in the view of some papers, put the operators in the position of bringing on a great strike that may seriously affect our era of prosperity. On the other hand, it is remarked that the miners have not shown that their condition is especially distressing, while the minority vote of 350 out of 811 against a strike is taken to show that a large share of the miners were satisfied with their hours and wages. The demands of the miners are: an eight-hour day for those who work by the day; an increase of five per cent. in the contract price for the men who are paid by the ton; a more uniform and equitable method of weighing the coal; and recognition of the union. It is generally understood that the miners would be content with a grant of part of their demands. About 145,000 hard-coal miners are affected by this strike, about 50,000 railroad men will be temporarily thrown out of work, and if the hard- and soft-coal miners throughout the country are brought into the strike, half a million men, or more, will be idle; "and in a short time," thinks the Philadelphia *Ledger*, "there would be an end to our present era of prosperity, by reason of the closing of every iron and steel mill, as well as other large industries."

The Pittsburg *Gazette*, published in the heart of the coal region, thinks that the strike "can not be fully justified in the public mind," for "if the miners themselves are so far from unanimity of sentiment, others can not be expected to unquestioningly indorse the course that has been decided on." So, too, thinks the Pittsburg *Chronicle Telegraph*, which says:

"While every man is popularly supposed to know his own business better than an outsider, it is very difficult for the impartial observer to avoid the conclusion that the anthracite coal-miners have made a mistake in deciding to continue the strike. This conviction is made the stronger by the fact that a very large minority voted against the proposition. Granted that there are grievances which ought to be redressed, the willingness of more than two-fifths of the delegates to go back to work is sufficient evidence to convince the general public that these grievances are not altogether unbearable. Moreover, the strike was ordered against the counsel of President Mitchell and other advocates of peace."

On the other hand, the Philadelphia *Times* believes that "public sentiment, while unconvinced of the necessity or wisdom of the strike, is in general sympathy with the men, as against the uncompromising attitude of the company officials, and will sincerely and earnestly wish that the controversy may yet work out to their advantage." And the New York *Times* says:

"The attitude of the operators throughout has been arrogant and supercilious. Admitting that the specific demands of the men, so far as they have been formulated, are such as could not have been granted in full, there are abuses and grievances which call for reform; and had a disposition been shown to discuss these questions frankly and fully, and to reach a basis of agreement which should be as nearly as possible satisfactory to employers and miners, no strike would have occurred. All of this could have been done without such formal recognition of the union as would embarrass the operators and make the miners impracticably aggressive. . . . . .

"The presidents of the coal roads, who represent the operators, appear to have quite overlooked the fact that they have a duty to the public which is as important as that involved in the maintenance of their own official dignity. That they have not done what they could and should to put their industry on the basis satisfactory to their labor—at least to the extent of introducing reforms of obvious advantage—does not indicate a high degree of business sagacity; or, to be more exact, would not if coal-mining was the business of chief concern to them. It is not, and because it is not the business is and will probably long remain in an unsatisfactory condition."

The United Mine Workers' Journal (Indianapolis) quotes figures from the report of the Pennsylvania Bureau of Statistics to show that the miners worked an average of 194 days each last year, earning an average of $1.28 a day, which "means that their daily wage averaged a trifle over 79 cents a day for a year." They ask "a beggarly 10 per cent. advance upon that 79 cents, which, if granted, their daily wage would average 86 cents during the year." Out of the miners' yearly average income of $248, this paper reckons that he has to pay $36 a year for rent, $5 for oil, $14 for powder, and $6 for the "company" doctor, leaving $187 for food, clothes, tools, shoes, church, etc. It is also found, from the same report, that 4,374 miners lost their lives in the ten years preceding 1900, and that an average of one man in 200 is killed every year. Over 10,000 men were injured in the same decade. The writer adds:

"The miners ask for an advance. Are the companies able to give it? From all external accounts they are. Each railroad owning anthracite mines, according to the financial reports from Wall Street, has increased its profits, surplus, and dividends. With the exception of the Reading and the Lehigh, all paid big dividends during the panic of 1893—the Lackawanna, the Delaware & Hudson, the Erie, the New Jersey Central in particular have been mentioned. The same reports show that the Reading,

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the Pennsylvania, and the Lehigh Valley are exceedingly prosperous. The coal-trade journals have teemed with reports of the prosperity of the coal operators. Official after official has had his salary increased. President Truesdale, of the Lackawanna, got an increase of $10,000 per year upon his salary. The pitiful wages of the miners are shown best in contrast, as it would take the yearly wages of forty of them to pay the increase in Mr. Truesdale's salary."

STORIES OF THE PELEE ERUPTION.

THERE are so many different scientific explanations of a tentative nature of the volcanic eruptions in Martinique and St. Vincent that the effect upon the lay mind is much the same as if no explanation at all were offered. In the pages of material, explanatory and historical, found in the daily press, the points that stand out most clear are the facts presented in the stories of the survivors. Only two persons in St. Pierre survived, a nurse girl and a negro convict. The nurse lived only a few hours; the convict escaped to the woods, and has not been seen since. The steamer *Roddam* sailed out of the harbor with the loss of most of her crew; and part of the crew of the *Roraima* survived the eruption and were rescued. Captain Freeman, of the *Roddam*, who was frightfully burned, gave the following account to Captain Cantell, of the *Etona*, whicharrived at New York last Sunday:

"The *Roddam* had been at St. Pierre only an hour when the eruption occurred. I was talking to our agent, who was in a small boat alongside. Suddenly I saw what appeared to be a huge black squall like a wall approaching the ship from the land at a terrific rate, carrying with it a huge tidal-wave, and accompanied by a loud rumbling noise. The air suddenly darkened.

"I yelled out for everybody to stand clear, and almost in an instant the ship was enveloped in total darkness and the air filled with flame and falling patches of fire, which ignited everything they struck. The fire took hold of the ship in all parts, and the crew and laborers rushed about frantic with fright and pain. A number of laborers had come aboard to help take in cargo, and as nearly as I can tell, there were some forty-two persons on board all told. Of these six survive. Hell certainly can not be worse than what we went through. I went into the chart-room and shut the door, but an open port admitted the flame.

SURVEYOR SAM. "Denmark had better hurry up, or she may not have any islands to sell." —*The Philadelphia Record.*

"When the ship was first struck she heeled over and nearly capsized. The first shock only lasted a few minutes; but for over an hour the shower of falling matter continued. As soon as I could get out of the chart-room I rushed to the engine-room telegraph, and knowing that, as we had just arrived, we would have some steam up, I signaled the engineer to put the engines at full speed, and waited for an answer. The cable chain had been carried away by the volcanic eruption. Luckily some of the engineers were below at the time, and started the engines.

"I tried to work the wheel and start the ship, but the steering-gear was jammed by the flood of lava and wouldn't work. I kept the engines going ahead and astern alternately, hoping the ship could thus be headed to sea. While I was maneuvering the ship in this way I nearly collided with the Quebec Line steamer *Roraima*. I remember seeing huge clouds of flame and steam rising from the ship. Some of her men were wringing their hands, and people were jumping from her decks into the boiling water. Their deaths must have been instantaneous, for the water was seething like a caldron. It looked like a mass of boiling mud.

"Many of my own crew were swept from the decks by the first shock. After a time I got the steering-gear to work and headed out to sea. As the sky cleared and it was possible to see around the deck, the sight was ghastly. Men lying screaming and writhing in agony all around, and the lava on which they lay was red-hot. People were dying everywhere. I was in a bad state myself, unable to lift my hand, and the blood from wounds and burns on my forehead kept running into my eyes.

"I decided to make for St. Lucia, and, with the help of two sailors, two engineers, and the boatswain, I succeeded in making this port. During that terrible trip all hands were busy putting out fires, working in the stoke-hole, raising steam, and trying to do what they could for their dying shipmates. The chief engineer died a horrible death. He escaped from the first shock, and when we endeavored to get the ship out of the harbor, not finding his men below, he came on deck to look for them, and was struck by a falling mass of lava which burned one side of his face completely off."

VOLCANOES IN THE WESTERN HEMISPHERE.

Only a mile away from the crater when the fatal

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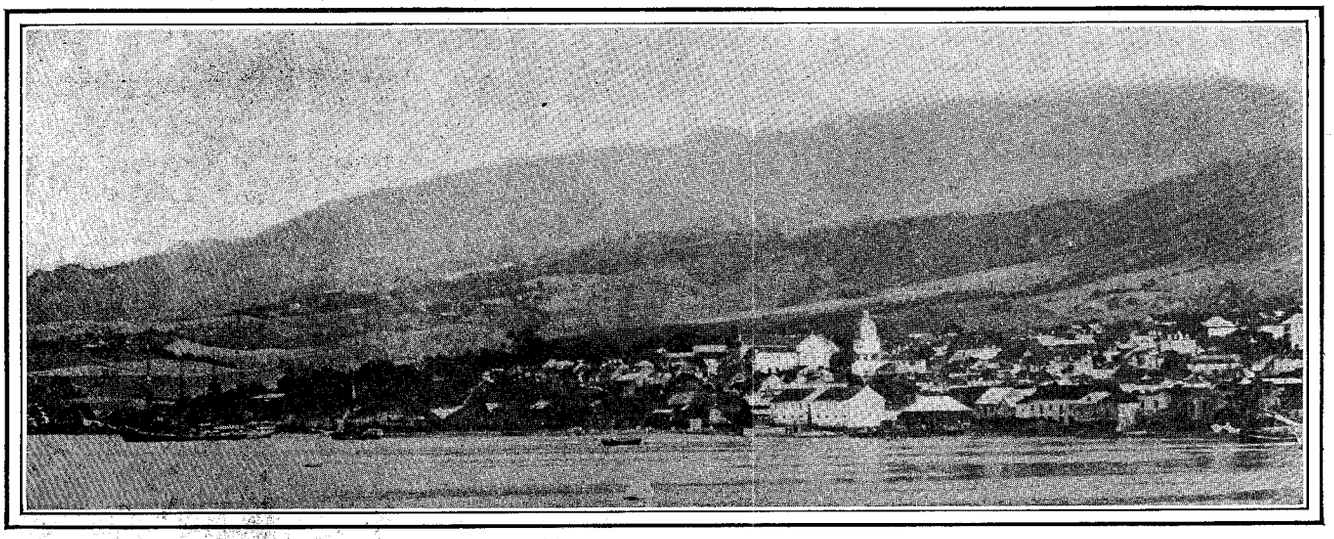


ST. PIERRE, FROM THE HARBOR, SHOWING THE VOLCANO BEHIND THE TOWN.

eruption came was M. Albert, owner and manager of the Lagarrane estate; but luckily for him he was northeast of the crater, while the storm of fire rolled down the opposite slope. His story is told as follows in a despatch to the New York *Herald*:

"Mont Pelée had given warning of the destruction that was to come; but we, who had looked upon the volcano as harmless, did not believe that it would do more than spout fire and steam, as it had done on other occasions. It was a little before eight o'clock on the morning of May 8 that the end came.

"I was in one of the fields of my estate when the ground trembled under my feet, not as it does when the earth quakes, but as tho a terrible struggle was going on within the mountain. A terror came upon me, but I could not explain my fear.

"As I stood still Mont Pelée seemed to shudder and a moaning sound issued from its crater. It was quite dark, the sun being obscured by ashes and fine volcanic dust. The air was dead about me, so dead that the floating dust seemingly was not disturbed.

"Then there was a rending, crashing, grinding noise, which I can only describe as sounding as tho every bit of machinery in the world had suddenly broken down. It was deafening, and the flash of light that accompanied it was blinding, more so than any lightning I have ever seen.

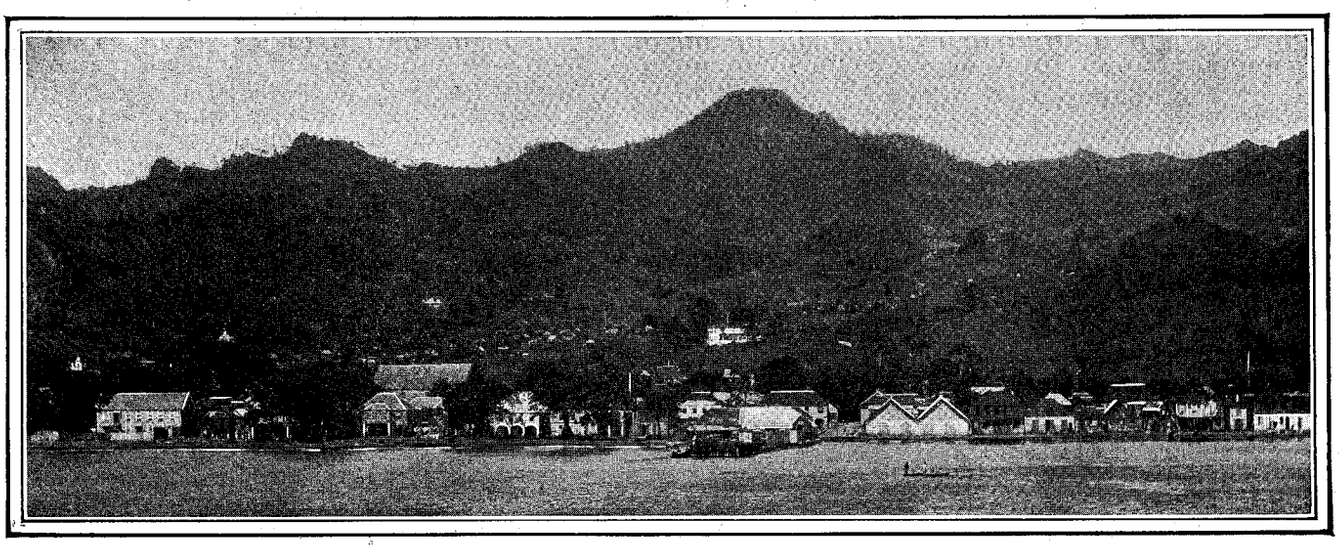
STREET SCENE IN ST. PIERRE.

"It was like a terrible hurricane, and where a fraction of a second before there had been a perfect calm I felt myself drawn into a vortex and I had to brace myself firmly. It was like a great express train rushing by, and I was drawn by its force.

"The mysterious force leveled a row of strong trees, tearing them up by the roots and leaving bare a space of ground fifteen yards wide and more than one hundred yards long.

"Transfixed I stood, not knowing in what direction to flee. I looked toward Mont Pelée, and above its apex formed a great black cloud which reached high in the air. It literally fell upon the city of St. Pierre. It moved with a rapidity that made it impossible for anything to escape it.

"From the cloud came explosions that sounded as tho all of the navies of the world were in titanic combat. Lightning played in and out in broad forks, the result being that intense darkness was followed by light that seemed to be of magnifying power. That St. Pierre was doomed I knew, but I was prevented from seeing the destruction by a spur of the hill



KINGSTOWN, ST. VINCENT, FROM THE HARBOR.

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hat shut off the view of the city. It is impossible for me to tell how long I stood there inert. Probably it was only a few seconds, but so vivid were my impressions that it now seems as tho I stood as a spectator for many minutes.

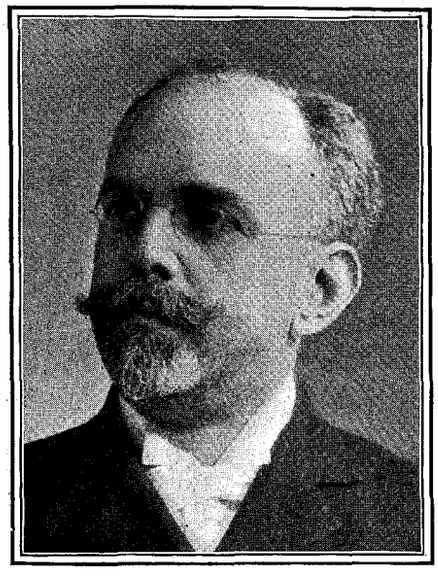
"When I recovered possession of my senses I ran to my house and collected the members of the family, all of whom were panic-stricken. I hurried them to the seashore, where we boarded a small steamship, in which we made the trip in safety to Fort de France.

"I know that there was no flame in the first wave that was sent down upon St. Pierre. It was a heavy gas, like fire-damp, and it must have asphyxiated the inhabitants before they were touched by the fire, which quickly followed. As we drew out to sea in the small steamship, Mont Pelée was in the throes of a terrible convulsion. New craters seemed to be opening all about the summit and lava was flowing in broad streams in every direction. My estate was ruined while we were still in sight of it.

"Many women who have lived in St. Pierre have escaped only to know that they are left widowed and childless. This is because many of the wealthier men sent their wives away, while they remained in St. Pierre to attend to their business affairs."

FREE CUBA.

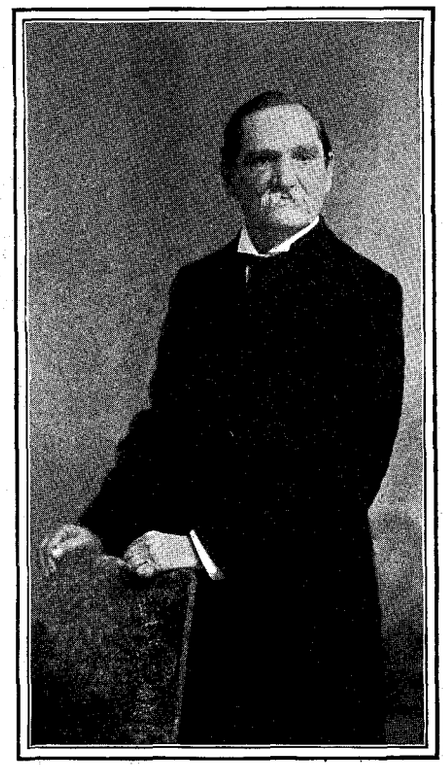
AMERICAN sentiment appears to be very favorably impressed with the business-like character of President Palma's policy for Cuba. Fear has been expressed all along that the new republic might devote itself more to visionary ideals and the squabbles of small politics than to practical affairs. That fear, however, has been allayed considerably by President Palma's evident devotion to the prosperity idea. He is reported to be "particularly enthusiastic over California's seedless oranges," which he thinks can be cultivated in Cuba with success; he hopes to restore the cattle industry to the condition in which it was before the war; and he favors encouragement to the rubber and cotton industries. Superfluous offices and exorbitant salaries will be sacrificed to the demands of economy. These evidences of practicality in government strike the American papers favorably, altho it is remarked that the Cuban congress, like some other congresses, may evince a disposition to devote itself mainly to the game of politics.



DR. LUIS ESTEVEZ,
Vice-President of Cuba

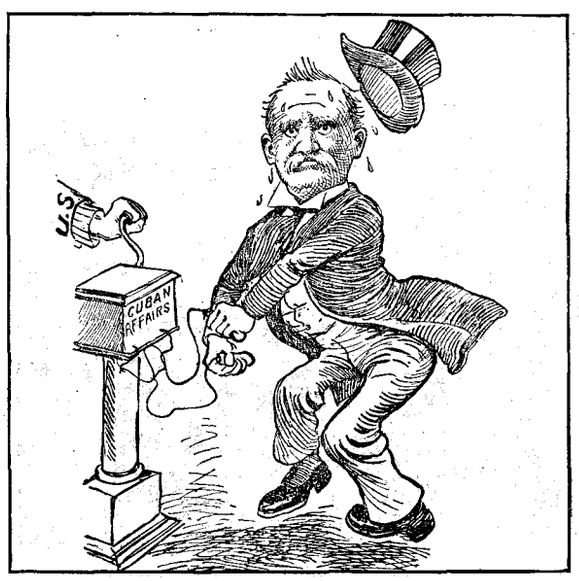
This opportunity is taken by many papers, too, to recount what the United States has done for Cuba in the last four and a half years. John Kendrick Bangs, in his new book on Cuba, sums it up as follows:

"To sum the whole story up, however, Uncle Sam may felicitate himself upon the facts that he found Cuba unhealthy and he leaves her healthy; he found her without an adequate system of charities and hospitals and he leaves her a well-established one; he found her without schools and he leaves her with a good school law and a good school system established; he found the island filled with beggars and with an empty treasury; he leaves it without beggars, its people with enough to eat, and with a reserve of about a million and a half dollars in the treasury. He found her without any knowledge of popular elections and without an electoral law; he has given her both. He found the insane without any systematic treatment whatever, caged up like animals; he leaves them assembled in one large hospital under the best available treatment. He found her prisons indescribably bad and leaves them as good as the average prisons of his own country. He has built up a good system of sanitary supervision throughout the island. He has built and put into commission a small fleet of coast guard launches, or revenue cutters. He has collected the revenues at a figure which compares favorably with the cost of collection in the United States. He has buoyed the harbors and has added very largely to the lighthouses and lights of the island. An immense amount of road and bridge-building has been done. He has organized a system of civil service for the municipal police throughout the island in order to protect them in their rights and secure them from arbitrary dismissal. He has enlisted, equipped, trained, and thoroughly established a rural guard which will compare favorably with any similar force, and not over one per cent. of those employed to help him in his work has come from within his own borders. For the first time in history the carpet-bagger in a situation of this kind has been held in subjection, and every penny of the trust has been administered for the benefit of the ward. It has been a wonderful showing. . . . . .



PRESIDENT PALMA.

"To General Wood and the noble band of men who have fought side by side to help him and his predecessors in this regeneration of a fallen people the gratitude of the United States



PRESIDENT PALMA TAKES CHARGE.
—*The Washington Post.*

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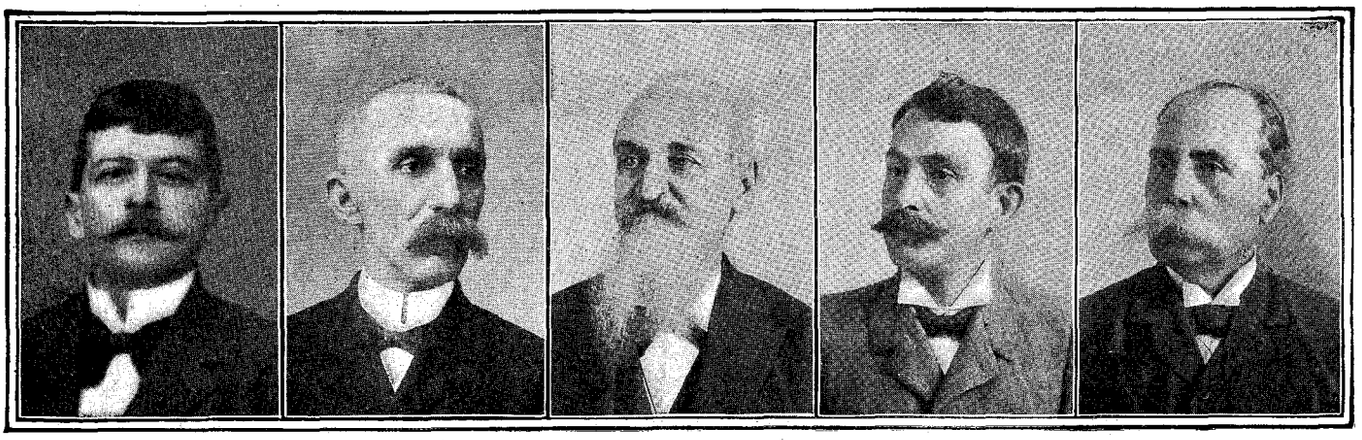

AUGUSTO BETANCOURT. TOMAS RECIO. SALVADOR CISNEROS. MANUEL RAMON SILVA. EUDALDO TAMAYO.

GENERAL RONDAN. EDUARDO YERO. GENERAL BETANCOURT. MANUEL SANGUILY. DOMINGO MENDEZ CAPOTE.

PROMINENT MEMBERS OF THE CUBAN SENATE.

goes out in fullest measure, and when in future days they come to look back upon the events of four years of discouragement and toil they will see, I fancy, merely the outlines of that enduring monument to their own nobility of character and purpose which step by step and hour by hour they have builded up. And Cuba? If Cuba in the remotest hour of the remotest century to come forgets this service and the names of these men who have rendered it, then will she be guilty of an ingratitude which is inconceivable, and to be likened only to that of the serpent, who, warmed by the fire of his benefactor, turned and stung the hand that brought him back to life."

ATTACKING THE BEEF TRUST BY INJUNCTION.

THE proceedings brought against a number of Western meat packers by the Attorney-General, to restrain them from acting in combination and conspiracy to manipulate prices to the injury of the public, are naturally attracting a good deal of interest. The charges against this "heartless and rapacious association" are "strong and to the point," in the opinion of the Milwaukee *Evening Wisconsin*; and it is the belief of the Detroit *Free Press* that "if the cause of the people can be made to win in this instance, popular prejudice against government by injunction will be materially modified." It seems to the Minneapolis *Journal*, moreover, that "President Roosevelt is rendering a service of no small importance to the business interests of the country" in these actions against the meat ring "and other forms of offensive trusts organized in the restraint of trade." The Chicago *Journal* adds: "Of course he will be criticized and accused of playing politics over the matt r. He would be criticized and maligned just the same, and by the same critics, had he not pushed the suits. Whatever he does or leaves undone finds no favor in their eyes. Meantime the President has had no ulterior object in pressing this case other than the welfare of the people."

The main charges against the Swift, Cudahy, Hammond, Armour, Morris, and other concerns named in the bill for injunction are summarized as follows:

That the packers together control about sixty per cent. of the trade and commerce in meat, and that but for the fact of a combination they would be in free competition with one another.

That they have entered into an unlawful combination to manipulate the purchase of live-stock by refraining from bidding against one another except perfunctorily, thus lowering the price at which the stock-raiser is able to sell.

That they also manipulate the purchase price of live-stock by bidding it up for a few days and thus inducing stock-owners to make large shipments, whereupon the price is quickly dropped and the owners fail to secure a fair profit.

That they conspire to manipulate the selling price of fresh meats, combining to raise or lower it, restricting the amount of shipments, maintaining uniform systems of credits, imposing unjust charges of cartage on dealers and consumers, and jointly agreeing not to sell meats to "delinquent" dealers.

That by means of rebates and other devices they receive unlawful advantages in railway freight-rates, and because of this discrimination they are enabled to escape competition.

These charges are criticized adversely by the New York *Sun*, which says:

"Complaint is made in the sixth paragraph [the second paragraph in the above summary] that the agents agree not to bid against each other, and so the cattle-owners are not paid enough, while in the next paragraph complaint is made that the agents bid up the prices of live-stock and induce the owners to ship to the wrong yard. So it would seem that the purchasing agents have, in either event, a pretty hard time, for they offend when they do not bid, because prices are thus kept too low, and, on

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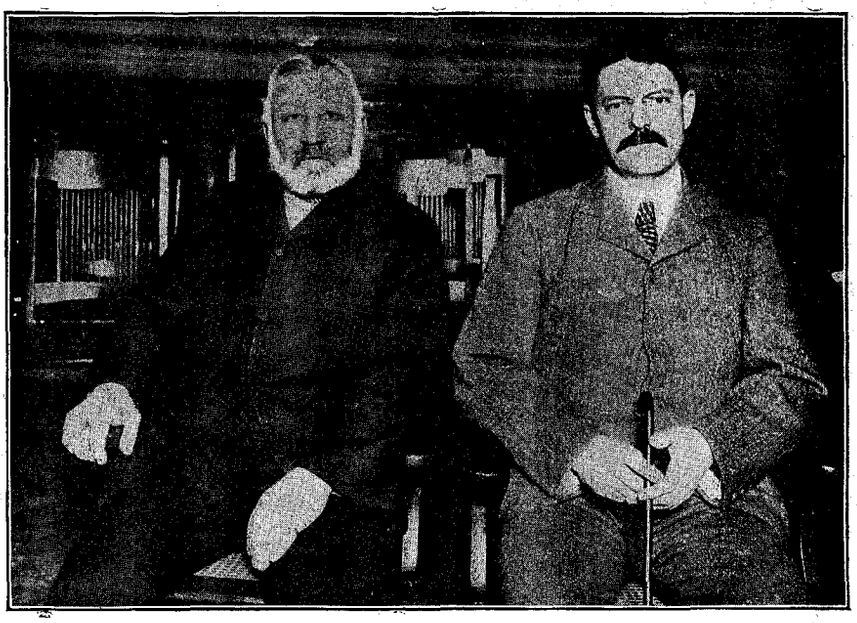
the other hand, they offend when they bid up the cattle, because prices are then too high. It needs no argument to indicate that this second offense, the bidding up at stock-yards, is no crime or offense under any law, whatever the motive may be. This offense, like that of refraining from bidding, is completed at a particular stock-yard, and has, moreover, no immediate or direct effect or influence on interstate commerce.

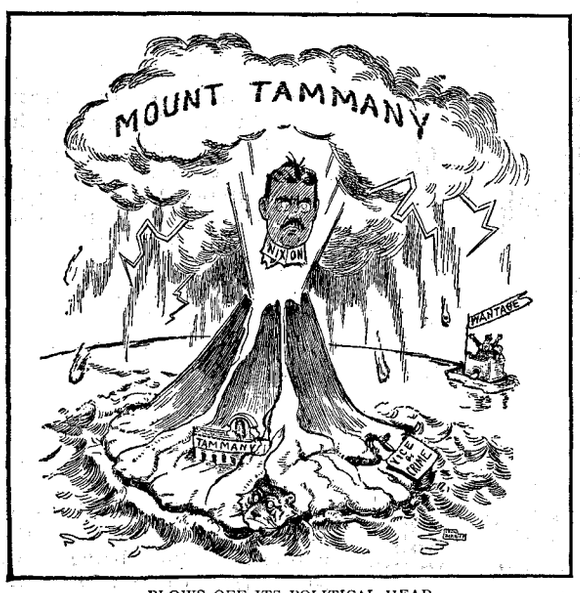
"The next paragraph charges a conspiracy arbitrarily to raise, lower, and fix prices, and to maintain uniform prices at which it will sell fresh meats to dealers. Now calling a combination a conspiracy does not make it a conspiracy, and an agreement to raise, lower, and fix prices and to maintain uniform prices is in no way the creation of a monopoly, nor is it inconsistent with fair competition. Otherwise the practically uniform rate charged by the railroads from one given point to another would be evidence of a criminal conspiracy. Nor again in this charge can we find any traceable connection with interstate trade or commerce. The alleged offense in its very nature must be made up of various offenses committed at various different places, each to be judged by the law of its own locality.

"The next paragraph charges an unlawful combination by imposing uniform charges for cartage of meats. This certainly can be no offense, and if it be an offense, it is committed in the locality where the carts are employed, and must be judged by the law of each particular State.

"The tenth paragraph charges the defendants with continuing agreements with the railroads or common carriers by which the meat packers receive unlawful rates for transportation. This is the only offense charged which would seem to have any connection with interstate commerce, and the preliminary injunction granted by Judge Grosscup restraining the railroads from granting rebates to the beef trust disposed for the time being of that issue, and it is hardly necessary to commence a new litigation involving the same question. If unfair discrimination in rates be an offense, it is committed by the railroads and not by the beef-packers, and the lugging in of this averment in this new action would seem to indicate an apprehension that the basic averments of the bill are insufficient in law, and that a demurrer thereto must be sustained."



RICHARD CROKER AND LEWIS NIXON.



BLOWS OFF ITS POLITICAL HEAD.
—*The New York Tribune.*

LEWIS NIXON AND TAMMANY HALL.

"I FIND that I can not retain my self-respect and the leadership of the organization at one and the same time," Mr. Nixon's words in resigning the leadership of Tammany Hall, are regarded by the New York papers as the fulfilment of their prophecies. "It has taken Mr. Nixon exactly four months to discover what other people knew from the beginning," remarks the Brooklyn *Times*. The New York *Commercial Advertiser* observes that Mr. Nixon has at last discovered that he "has been the victim of a bunco game," and the New York *World* thinks he "is beginning to realize the immensity of the joke Richard Croker played upon him." The New York papers predicted that Mr. Croker would still be the real "boss," and now Mr. Nixon gives as his reason for resigning the allegation that "every important act of mine has been cabled to England before it became effective," and that "whenever anything important was to be done, it had to be viséd from abroad." Mr. Croker has been interviewed in his English retreat, however, and denies that he has tried to interfere in the Tammany management in any way. He adds: "There is nothing to conceal. I am very sad that there should be such trouble in Tammany. I can only imagine that Nixon found the place too hard and was unable to lead the boys. I can conceive of no other reason for this step, which I did not foresee, and which I deeply deplore." This diagnosis, that Nixon "was unable to lead the boys," finds considerable credence. The New York *Times* says on this point:

"Mr. Nixon never has been the Tammany leader. There was a fatal fault in the manner of his accession. Croker made himself boss by fighting his way to the top. He imposed himself upon the organization, punishing enemies till they subsided, rewarding friends until they were made loyal. He held the post by virtue of his own power. Nixon assumed to hold it by virtue of Croker's designation. There is no such thing as a boss-ship by appointment. Natural selection does the thing—no other process confers a valid title. In a gang of street ragamuffins the strongest and savagest fighter becomes the leader; and so it is in the Tammany organization."

A Tammany comment may be seen in the following paragraphs from a statement given out by John F. Carroll, one of the most prominent "district leaders":

"For my part I believe Mr. Croker's withdrawal, followed by Mr. Nixon's resignation from Tammany Hall, affords that organization an opportunity once more to equip itself, as it has always been equipped when it won its greatest victories. Tam-

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many has never been beaten except when she was led by an individual. She has always been invincible when her nominations were made and her campaigns managed by the district leaders themselves. This is an excellent opportunity for the district leaders to resume control of the organization and lead it to victory, and I certainly do not aspire to leadership, except that of my own district. I will oppose any other leadership than that of the district leaders.

"The history of Tammany Hall under individual leaders, however worthy or pure they may have been individually, was the quick sacrifice of all the advantages gained by her under the management and control of her district leaders. Even under the leadership of so good, pure, and upright a man as the late John Kelly, the organization steadily declined in power in the city, and, consequently, throughout the country. . . . . .

"In all this I do not mean to criticize anybody. If an angel were to become individual leader or boss of Tammany Hall, it would be a misfortune for the organization. Much more would it be an evil to repeat the experiment of electing a mortal to such a responsible position. I hope the organization will never again be in the position where the extravagance of speech or conduct on the part of any individual can bring disaster upon the whole party. The only way to secure ourselves against this danger is to refrain from surrendering to any individual more authority than is exercised by every district leader.

"With this reform accomplished, there would be no excuse for opposition to Tammany Hall within the Democratic party. The Greater New York Democracy is organized against bossism or individual leadership. The abolition of bosses in Tammany Hall would leave the opposition without any reason for existence, unless its leaders themselves wanted to become bosses."

MR. CARNEGIE AND THE PHILIPPINES.

MR. CARNEGIE calls his gifts of libraries to cities that agree to expend the money necessary to maintain them, the "best bargains" of his life; but the New York *World* thinks that the bargain which he tried to make with President McKinley, when he offered to furnish the $20,000,000 which we agreed to pay to Spain for the Philippines, was the best bargain Mr. Carnegie ever tried to make, for "it would have been a masterstroke alike of business and benevolence." This offer was made known to the world last week by Mr. George F. Seward, president of the New York Fidelity and Casualty Company. It was made, it seems, and declined when the Treaty of Paris was still pending, and the condition attached was that Mr. Carnegie should be sent to the islands as a special commissioner, or as one of several commissioners, with authority to assure the Filipinos of our kindly disposition and to promise that the United States would recognize the independence of the islands as soon as we had established there a stable government. The comment of the Brooklyn *Eagle* is that "no sum, however great, could compensate us for the self-reproach that would surely follow a policy of abandonment"; and the New York *Mail and Express* says that "if it is true, Mr. Carnegie has found out that he can not make the Filipinos a present of their useless independence as he could make the people of Abilene or Tallapoosa a gift of a useful library." The Philadelphia *Inquirer* says the offer "was magnificent, but it was not statesmanship." The New York *Times* says:

"Mr. Carnegie's fame rests securely upon his genius in business and his career as a philanthropist. He would have destroyed himself utterly and would have become the most disliked and worst ridiculed man in the United States if he had been permitted to carry out the terms of his offer to Mr. McKinley. It was an astoundingly foolish proposal, and, not to put too fine a point upon it, a reckless and wicked one. William McKinley had too deep a sense of the national honor and the national duty to give it any consideration. But all the same he must have been amazed that a man with brains enough to accumulate several hundred million dollars in the steel business should come to him with such a suggestion.

"This is by no means the first instance in which a man gifted with extraordinary capacity for getting money and doing good with it has exhibited the understanding of a child in respect to the large affairs of national policy."

The Hartford *Times*, however, says:

"We do not undertake to explain the processes of Mr. McKinley's mind. He was personally a most gentle and kindly man,

CUBA: "Yo' watch me, chile, mebbe yo' hab a chance yo'se'f some day."
—*The Ohio State Journal, Columbus.*

whom nobody ever accused of harboring a cruel thought. Yet it is now indisputably clear that if he had earnestly desired a war in the Philippines he would have pursued exactly the course which he insisted on substituting for the humane, business-like, and truly American plan favored by Mr. Carnegie."

VOLCANOES, EARTHQUAKES, AND THE ISTHMIAN CANAL.

THE volcanic eruptions in the Windward Islands and the earthquakes in Guatemala have roused some discussion as to which canal route is the best and safest. "'It is an ill wind that blows nobody any good,'" quotes the Rochester (N. Y.) *Democrat and Chronicle*, for "already the terrific catastrophe at St. Pierre is being utilized in favor of the Panama canal route as against that by way of Nicaragua."

The noted French engineer, and former engineer-in-chief of the Panama canal, M. Bunau-Varilla, says that there are no volcanoes in Panama within one hundred and eighty miles of the canal, and that the isthmus there, "since its formation in the early quaternary period, before man appeared on the earth, has not been changed." He also finds that quite the contrary is the case in Nicaragua, which "has always been the site of seismic convulsions," and whose lake "was formally a gulf of the Pacific Ocean." No trace of volcanic activity, he adds, can be found on the Isthmus of Panama, "whose rare and small seismic vibrations come from distant centers." Prof. Angelo Heilprin, the naturalist, also calls attention to the volcanoes on the Nicaragua route. The Isthmian canal commission, in its report submitted last fall, states that there have been twice as many earthquakes in the Panama as in the Nicaragua region, but dismisses the possibility of canal destruction in this manner as a "risk which may be classed with that of a great conflagration in a city like that of Chicago in 1871, or Boston in 1872." The report also states that "such danger as exists from earthquakes is essentially the same for both the Nicaragua and Panama routes, and

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that in neither case is it sufficient to prevent the construction of the canal."

Most of the papers in advocacy of the Panama route think it "folly" to appropriate some $200,000,000 for a canal which may exist only a few years, while several of those in favor of the Nicaragua route believe that all the talk of the earthquakes and volcanoes should be disregarded, because those same conditions exist in some of our own States and Territories to-day. The Richmond *Dispatch* says:

"If we are to be deterred from building the Nicaragua canal because of fear that it might suffer from earthquakes or volcanic upheavals, by the same token we would as well desist from all great ventures of development and progress in all of our outlying possessions. Alaska, the first of these we obtained, is not free from vents for the earth's internal fires and occasional tremors, and when recently we started out on our world-power career we absorbed by purchase and otherwise a job lot of volcanoes and earthquake areas. Hawaii, Porto Rico, and the Philippine archipelago are all volcanic and earthquaky, and the last-named possession has an especially bad record in this line."

The New York *Sun* says that "even the mountains of Nicaragua are enlisted in the alleged conspiracy to defeat the great purpose of Senator Morgan's life," for "one of them inopportunely engages in an actual eruption at the very time when the possibility of dangerous activity on their part is described as a 'bogy'"; and the Baltimore *American* says:

"The moral is obvious. A less dangerous route must be chosen. We now realize that in all that region there is no place entirely free from the danger of sudden and disastrous seismic disturbances, but there are some places where the dangers are less than in others. The route of the Panama Canal is one of those places of minor dangers. The volcanoes or volcanic mountains are more remote, and, while this route must always be exposed to the danger of earthquakes as the result of seismic upheavals, it is shorter, less expensive, would be easier repaired, and would be more difficult to destroy than the other. Under any circumstances the risk must be great, but where the odds are so largely in favor of the Panama route it should, by all means, be chosen as that over which we will construct an interoceanic canal."

AMERICAN SENTIMENT TOWARD OLD-WORLD ALLIANCES AND WARS.

IT has been evident for a long time to any one who reads the papers of this country and of England that the idea of Anglo-American union is making a far deeper impression over there than it is here. The feeling in favor of it and the feeling against it are both strong in Britain, while in this country it has failed apparently to elicit any expressions of intense feeling. In Great Britain, Lord Rosebery, Mr. Chamberlain, W. T. Stead, and Cecil Rhodes are a few of the men who have expressed hints and hopes of close future union of the two countries, while the political leaders in the United States have been unanimously silent on the topic. The British press have apparently taken the shipping combination as evidence that the critical time in the progress of industrial domination by America is at hand, while the American press have regarded the journalistic alarm in Britain with good-humored amusement. British (and Japanese) comments on the Anglo-Japanese alliance confidently refer to the supposed fac' that the United States may be counted a silent partner in the compact; the American papers express no such view. In brief, American sentiment, as expressed in the press, is entirely friendly toward all the nations of the earth, but shows no desire for alliance with any of them.

This is especially apparent just now in relation to the Anglo-Japanese alliance, just mentioned. That alliance is a compact to protect British and Japanese interests in China and Korea, even, if necessary, by the sword; in the United States there are not half a dozen papers that have favored any agreement that implies a resort to war for the protection of commercial privileges in China. Sydney Brooks, who has been making a study of American sentiment on this matter, writes as follows in *The Fortnightly Review*:

"There is no possible development in the Far East that would tempt the United States to draw the sword, unless it were to rescue the lives of American citizens. This is a conclusion I do not advance nor ask to be accepted on the mere *ipse dixit* of a foreigner. It can be buttressed by the best of all evidence, the evidence of Americans themselves. 'Fortunately for the United States,' wrote Mr. Josiah Quincy in August, 1900, 'in spite of our large army in the Philippines and our troops now in China, no sane American thinks that we will fight with any other member of the concert, whatever may be our policy or our interests, either to prevent the dismemberment of China or to secure any share in the partition for ourselves, or to reform the Chinese Government, or even to maintain the "open door" for our trade.' Mr. Quincy speaks for New England and New England for once is in line with the rest of America. What he says might be emphasized by quotations from papers of every shade and every twist of thought, and when, on any open point of American attitude or policy, Boston and yellow journalism think alike, the point may be taken as settled. In this case Boston and yellow journalism have behind them all the conservatism, all the parochialism, and those first instincts which are also the second thoughts of the country. America's policy in China is one of despatch-writing simply. She favors the 'open door' and will keep it open so far as scribbling can. She would prefer 'a strong, independent, and responsible Chinese Government, which can and will be held accountable for the maintenance of order and the protection of our citizens and their rights under the treaties'; and to this end no pen will flow faster than hers. She values—possibly, like most of us, she overvalues—her stake in the future of China, and she will not spare the ink in its defense. But Niagara itself would not be more deafening than the roar of indignant protest over the slightest hint of a war in the protection of these interests or the development of this stake. If every Power that to-day claims a sphere of influence in China were to announce that it intended henceforward to preserve that sphere to its own use, America would lodge any number of diplomatic complaints, but she would go no farther. . . . . .

"America welcomes the Anglo-Japanese alliance as an effective instrument for protecting her interests at other people's expense. She gives it all the approval and 'moral support' that any document can hope for. It works automatically on her behalf, and it relieves her of all responsibility. Therefore she blesses it. But I have tried to show that the practical value of her support, moral or diplomatic, will endure only so long as she is not found out, and that directly it encounters resolute handling it will collapse like a pricked bubble. Is it necessary to add that if, at any crisis, assistance of a more material kind were needed, America, with a considerable show of virtue, would point out that her policy of avoiding 'entangling alliances' would keep her from offering it?"

TOPICS IN BRIEF.

THE Filipino is treacherous and deceitful. Besides, we want his country.—*The St. Louis Post-Despatch.*

THE coal-miners are out. They will be out more before the strike is over.—*The New York Mail and Express.*

THE advice of a gentleman named Shaffer is not being asked in connection with the strike in the anthracite regions.—*The Washington Star.*

WE would advise President-elect Palma to have as good a time as he can before he undertakes the work of distributing the offices.—*The Washington Post.*

PHILADELPHIA has had another fire caused by smoking cigarettes. Again we sound a warning against erecting buildings in large cities.—*The Baltimore News.*

A PASSPORT TO OFFICE: "The old man's been writin' poetry steady for six days." "Why—what's he doin' that fer?" "Wants a government office."—*The Atlanta Constitution.*

NEBRASKA should not be alarmed at the rumblings supposed to be subterranean. Instead of being volcanic they probably come from the great mind in the barn making itself up about 1904.—*The New York Mail and Express.*

HENCHMAN: "You told me that if I would vote for you, you would give me a job. I can prove it by many witnesses." Politician: "I don't doubt it, my dear sir; I told everybody the same thing I told you."—*The Ohio State Journal.*

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LETTERS AND ART.

THE NOVEL WITH A "PURPOSE."

IN recent discussions regarding the function of the novel and the standards by which we may judge the highest forms of fiction, many voices have been raised in defense of the point of view expressed in the phrase: "Art for art's sake." "The novel must not preach," it has been repeatedly said; "the purpose of the story must be subordinate to the story itself." This position is now assailed by two famous American authors,—one a novelist, the other a clergyman. The novelist is Mr. Frank Norris, whose book, "The Octopus," seems likely to win an enduring place in contemporary literature; the clergyman is the Rev. Charles M. Sheldon, whose unique experiment in Christian journalism is still fresh in the public memory. Says Mr. Norris (in *The World's Work*, May):

"Every novel must do one of three things—it must (1) tell something, (2) show something, or (3) prove something. Some novels do all three of these; some do only two; all must do at least one.

"The ordinary novel merely tells something, elaborates a complication, devotes itself primarily to *things*. In this class comes the novel of adventure, such as 'The Three Musketeers.'

"The second and better class of novel shows something, exposes the workings of a temperament, devotes itself primarily to the minds of human beings. In this class falls the novel of character, such as 'Romola.'

"The third, and what we hold to be the best class, proves something, draws conclusions from a whole congeries of forces, social tendencies, race impulses, devotes itself not to a study of men but of man. In this class falls the novel with the purpose, such as 'Les Misérables.'"

The novel with a purpose is the highest form of novel, continues Mr. Norris, for the reason that it "includes, and is forced to include, both the other classes." It "must tell something, must narrate vigorous incidents; and must show something, must penetrate deep into the motives and character of type-men, men who are composite pictures of a multitude of men." He adds:

"The production of such a novel is probably the most arduous task that the writer of fiction can undertake. Nowhere else is success more difficult; nowhere else is failure so easy. Unskilfully treated the story may dwindle down and degenerate into mere special pleading, and the novelist become a polemicist, a pamphleteer, forgetting that, altho his first consideration is to prove his case, his *means* must be living human beings, not statistics, and that his tools are not figures, but pictures from life as he sees it. The novel with a purpose *is*, one contends, a preaching novel. But it preaches by telling things and showing things. Only, the author selects from the great storehouse of actual life the things to be told and the things to be shown, which shall bear upon his problem, his purpose. The preaching, the moralizing, is the result not of direct appeal by the writer, but is made —should be made—to the reader by the very incidents of the story."

The Rev. Charles M. Sheldon makes a similar classification of fiction. "It may be stated in broad terms," he says, "that there are three large and legitimate uses for the modern novel: 1, Entertainment. 2, Instruction. 3, Inspiration." He continues (in *The Independent*, April 24):

"The fiction which probably at the present day is demanding largest attention is the fiction which comes under the head of inspiration,—in other words, the novel of purpose. Examples of such fiction may be cited as Hall Caine's 'Christian' or 'The Eternal City,' Frank Norris's 'The Octopus,' Miss Wilkins's 'The Portion of Labor,' Gilbert Parker's 'The Right of Way,' Paul Lawrence Dunbar's 'The Fanatics.' 'J. Devlin, Boss,' by Francis Churchill Williams, and, according to some, 'The Crisis,' by Winston Churchill, would fall under this head rather than under the head of historical novels. The use of fiction for the purpose of inspiration—that is, to promote reforms, to incite to any kind of nobler action, to show up the sins of humanity, not as a critic but as a philanthropist—is the highest office of fiction. The man who calls attention to the faults of humanity and offers no remedy is either a misanthropist or a cynic. In either case he offers no consolation, he proposes no line of conduct, he furnishes no inspiration. But the man who depicts sorrows, wrongs, injustice, unrighteousness, inequality, the neglect of childhood, the bruising of womanhood, and then, no matter how feebly, suggests something in the way of remedy for these human sorrows or sins, this man is a lover of man, and his fiction, however feeble it may be in point of style or literature, if so be it is an honest attempt, is the highest form of fiction."

The use of fiction, concludes Mr. Sheldon, is "to build up life, to recreate, to inspire; and the abuse of fiction is the distortion of reality for the sake of producing momentary sensation or for immediate popularity or, in many cases, for mere mercenary gain. One of the truest and best things in the world is the fiction which realizes its true use to the world, and one of the worst things in the world is fiction which abuses this divine definition of one of the greatest faculties of the mind of man."

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HARRY THURSTON PECK, Editor of *The Bookman*.

ARTHUR BARTLETT MAURICE, Associate Editor of *The Bookman*.

JEANNETTE L. GILDER, Editor of *The Critic*.

FRANCIS F. BROWNE, Editor of *The Dial*.

EDITORS OF CURRENT PERIODICALS.—X. THE BOOKMAN, THE CRITIC, AND THE DIAL.

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MRS. FISKE ON THE MODERN DRAMA.

MRS. MINNIE MADDERN FISKE, who is recognized as one of the most influential personalities on the American stage, and who recently acquired her own theater in New York as a protest against the methods of the theatrical syndicate, writes most interestingly on "The Matter of the Play" in the current issue of *The International Monthly* (Burlington, Vt.). While unwilling to acknowledge that the drama is degenerating in any real sense—while, indeed, insisting upon the fact that "the theater of to-day is far superior to that of even fifty years ago in many respects"—she yet finds much to lament in modern theatrical tendencies. Passing by recent comedies with the remark that they are, on the whole, "more refined and truer to life" than those of a century ago, she proceeds to consider the serious drama. "By serious plays," she says, "I do not mean historical or romantic dramas, so many of which have of late been wrested from the contexts of books so ruthlessly that the crude results have, no doubt, done much to try seriously the affection of the intelligent public for the theater. I mean the plays of original scope that deal with matters neither historical nor romantic." She continues:

"To me it seems to be an unfortunate matter that most of the serious plays are what may be called 'problem plays.' And thus I regard it as an omen of evil for the theater that the greater and more powerful minds devoted to dramatic literature are, almost without exception, evolving a drama that deals with unhappy or repugnant aspects of life. It would be impertinent in me to set myself up as a critic of what are called the master-works of the immediately modern repertory, when those works are so admired by great persons the world over. All I claim is an individual right to express my own dislike of this sort of drama generally, and my belief that a nobler literature should distinguish the theater of to-day. No one questions the genius of some of the foremost writers of the stage of this time, but some of us may wish that their great gifts had been and may be exercised in nobler directions. Nor does one question the ethical and human value of the greater works of the greater dramatists who seem to be concerned with social problems and human abnormalities almost exclusively. Such plays may well have an incidental and occasional place in the theater. But shall the theater in its serious purpose be wholly surrendered to such plays? . . . . . .

"The stage should deal in a multitude of things, I admit; but the repertory on the whole should be recreatively happy and nobly tragic and poetic, and even romantic; for what this work-aday world wants and needs is inspiration. A wholesome comedy is like a tonic to the jaded system. A profound tragedy works beneficently upon the emotions, and many in these days of convention so starve their emotions on the routine contacts of life that as a mere matter of humanity those emotions should be played upon by something of deep moment that will inspire rather than depress. There is need, also, for the exercise of the poetic and the romantic, and there is no place like the stage for that exercise. Here, too, I think, arises a question as to the real effectiveness of the stage for good. Our imaginations are so lively that we can enjoy the representation of something romantic and poetic on the stage much more readily and truthfully than we can accept the mimicry of seamy life, in its extremely modern representations. There can be no such illusion in the modern problem play, put forward as it is with commonplace detail, as there is in those stage pictures that excite the fancy and take one away to romantic scenes where life seems for the moment ideal. There is inspiration and aspiration in these things. What is there helpful or ennobling in plays of the other sort, if we are to see them one after another?"

Ibsen, of course, is the foremost exponent of the "problem play." "This Ibsen is a wonderful man," exclaims Mrs. Fiske; "but is he a normal man?" She goes on to say:

"We have strange accounts of his recluse habits and of his peculiar vanities. He is said to be a solitary man, who manifests a real dislike for the domestic life which his plays so effectively dissect, in that they expose individual shortcomings or sins that have unhappy results. If the reports of interviewers and observing travelers are to be believed, Ibsen is a man apart from normal life. Yet the genius with which he has pictured human foibles and weaknesses in his plays has given him a vogue in certain circles and a following that promises almost to obscure the modern drama with the shadow of pessimism. It is useless to pretend that Ibsen is local or even national in his portraiture of character. Unquestionably he is human, altho many of his characters are perverts or abnormal. He pictures many that are too petty, it seems to me, to have place in the drama, which should concern itself with more admirable subjects. But no one can dispute his genius, or his marvelous technical skill as a dramatist."

Ibsen's spell, continues the writer, has been cast over the whole modern drama. In Germany, the "problem play" reigns supreme; and a recent Berlin chronicler has remarked that the invasion of French farces in that city was an agreeable antidote to the "serious, gloomy plays" of Sudermann, Hauptmann, Schnitzler, Philippi, Ernst, Halbe, Hartleben, and others. In England, it is only necessary to recall the name of Pinero, in Mrs. Fiske's opinion "the greatest of dramatists that write in English," to realize the influence of "Ibsenism." It is true that Stephen Phillips has lately come to the front; but "he stands almost or quite alone among English dramatists in tendency." In France there have been several prominent plays during the past season dealing with subjects fitter for the treatment of "courts and hospitals" than of the stage. In Russia, Tolstoy and other writers are guiding the drama in the same direction. Even Italy, as Madame Ristori in a late interview has taken occasion to regret, seems to prefer plays dealing with the "prosaic and seamy side of routine life."

The effect of such a dramatic atmosphere, concludes Mrs. Fiske, is inevitably unhealthy. "It colors life with a leaden hue." Acting, she maintains, if it is to continue to be truly artistic, must include the "beautiful and lovable" as well as the "sinister and eccentric." Her hope for the future is sufficiently indicated by the closing sentences of her article, quoted from Edward Dowden's critique of the Shakespeare drama:

"Even tho death end all, these things at least *are*,—beauty and force, purity sin and love, and anguish and joy. These things are, and therefore life can not be a little, idle whirl of dust. We are shown the strong man taken in the toils, the sinner sinking farther and farther away from light and reality and the substantial life of things into the dubious and the dusk, the pure heart all vital and confident and joyous; we are shown the glad, vicarious sacrifice of soul for soul, the malign activity of evil, the vindication of right by the true justiciary; we are shown the good common things of the world and the good things that are rare; the love of parents and children, the comradeship of young men, the exquisite vivacity, courage, and high-spirited intellect of noble girlhood, the devotion of man and woman to man and woman. The vision of life rises before us and we know that the vision represents a reality. These things then being actual, how poor and shallow a trick of the heart is cynicism!"

A New Romance by John Milton?—The announcement that Mr. John Murray, the London publisher, will issue in the autumn "a new work by John Milton," has, as the London *Academy* observes, "naturally aroused considerable interest." The Rev. Walter Begley, the finder of "Nova Solyma: The Ideal City of Zion, or Jerusalem Regained," is a Cambridge graduate, and minister of the Anglican Church, and is described as "a genial-mannered clergyman of about fifty, as yet unknown in the world of authorship." To a correspondent of the London *British Weekly* he gives the following account of his discovery:

"My aim has been to gather books which are not in the British Museum or in the Bodleian Library. When traveling on the Continent I always go first to the booksellers' shops and to the public libraries. I make acquaintance with the booksellers, and arrange for them to send me their catalogs. It was in this way that I came upon the Milton romance. I was looking over a cat-

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alog sent me by the bookseller Weigel, of Augsburg, and was surprised to find this Latin romance with the London imprint. That such a book should have been published in England would of itself have attracted my interest, for altho the Dutch and German have various Latin novels, very few have been published in England."

Mr. Begley is convinced of the authenticity of his find, and promises to furnish conclusive proofs of Milton's authorship in his introduction to the book. He adds:

"The book was published in 1648, but had been lying for twenty years in Milton's desk. He began it as a young student at college, continued it during his stay at Horton, but did not give it to the world until the stirring year which preceded the execution of Charles I. It has been a constant pleasure to me to note how full the book is of Milton's ideas. The passages dealing with love and jealousy could not have been written by any one except Milton. Curious light is thrown on his first love, the 'Queen of the May,' whom the poet saw one May morning, and whose memory never faded from his heart."

There are passages in "Nova Solyma" which recall John Bunyan's style. Furthermore, "the book is full of adventures by sea and land. Among the characters are brigands, robbers, and pirates, and there is a stirring account of a pirate fight."

HOW FRENCH IS TAUGHT IN THE UNITED STATES.

THE current number of *La Revue* (Paris) contains an article by Mme. C. Duby, professor of French at Columbus, Ohio, reproaching Americans for their notable lack of success in learning to speak the French language correctly, or even in learning to speak something resembling it. The cause of this is mainly due, according to the writer, to the unwillingness of the Americans to employ the French method, that is, first to learn the sound of the letters and the syllables composing each word, and so adhere to the word-method by which they have been taught to read and pronounce English. While such a preliminary study is at all times advisable for the perfection of the French language, it becomes indispensable in the case of English or Americans, who, owing to a radical difference in articulation, require a much longer time than the people of the Continent require. Mme. Duby, whose article is in the main a reproduction of a lecture delivered by her at the University of Ohio, before the Association of Modern Languages, writes, by way of preface, in part as follows:

"If spoken French does not 'take' in America, it is the fault of the instructors, who persist in teaching, pronouncing, and reading French as English is taught, by means of the word-method. This method consists in reading the words at sight without first separately studying the letters and syllables. The teacher reads the word, the sentence; the pupil repeats it, parrot like, with indifferent success. The result, in French, is something horrible, calculated forever to disgust both pupils and masters. And the ear of the pupil never succeeds in separating the words from the confusion of the *liaisons* and *élisions* of spoken French. The idea never seems to occur to the people here that there may be a rational and sure key to the enigma of our diction: I refer to the alphabet and the spelling-book. During the two years that I have been teaching in America, my experience has shown me that by applying himself to a patient study of the alphabet and the spelling-book, an American can learn to read and speak French correctly."

The fact that "French is not a dead language," is dwelt upon by Mme. Duby as a fact that should be constantly borne in mind in connection with the system employed for learning French in foreign countries:

"It is studied and taught everywhere; but as the dead languages are studied and taught, without enunciation, or with a perfectly arbitrary pronunciation, which is often the most extravagantly fantastical—as in the case of Latin, Greek, and Sanscrit. . . . Your students devote three to four years to the study of the French language. They learn the entire grammar, the article, substantive, adjective, verb, participle, etc., in English. They know all the rules, all the exceptions, all the exceptions of the exceptions, and all the exceptions to the exceptions of the exceptions. They know all our authors, including Montaigne, Rabelais, Marot, the Romance of the Rose, and the Treaty of Strasburg between the grandsons of Charlemagne. They could give points thereon to M. Brunetière himself. But let a Frenchman of France ask them if it rains, or what time it is, and they are unable to understand. And if they find it necessary to borrow an umbrella, they are at a loss how to formulate the question. If they undertake to name a French town, railroad station, or street, they succeed only in producing a terrific jargon. I have, in Europe, observed this a long time in astonishment. For more than twenty years I used to say to myself: 'Who can teach French to Americans, that they make such a mess of it? The schools of America must afford a field for French professors. How is it that there are none there, yet? It must be that these poor people can not obtain masters of living languages, and that each one learns it by himself from books."

Then follows a description of the writer's first experience in the class-room of a French school in the United States. She records her amazement at discovering that the American was expected to learn French without even making the acquaintance of the syllable, much less the vowels and diphthongs composing it.

At the most, one in a hundred pupils can read current prose intelligibly. To illustrate the defective system of learning French prevailing in the United States, the writer subjoins a list of sentences showing the true signification of the Franco-American dialect. A few selections are given:

You say:	Instead of:
j'ai une femme abominable	j'ai une faim abominable
le fou de la cousine	le feu de la cuisine
j'entends le mâtin	j'attends le matin
il a six ânes	il a seize ans
baisser les cieux	baiser les yeux
le mort dans la cour	le mort dans le cœur
je dore les gros péchés	j'adore les grosses pêches.

Examples of this kind, says the writer, in substance, will help one to understand how indispensable it is in French to train the eye to recognize, the ear to perceive, and the tongue to render, correctly and categorically, each one of the seventeen vowels, if French is to be regarded as a living language. The article thus concludes:

"Nevertheless it is imagined that there is no way of mastering on this side of the Atlantic those poor seventeen vowels, and that the only hope for Americans lies in braving a thousand leagues of salt sea, sea-sickness, and incurring great expense in order to go to France to make their acquaintance. Yet we have in the entire language only seventeen vowel sounds represented by forty-eight characters. Any one who knows how to read these characters readily knows how to read all French literature, present, past, and future. How shall one learn how to read them? Simply by learning how to divide the word into syllables. How long does it require? A Russian knows them in two or three lessons; a Pole, in one or two; an Italian, a German, in three or four. For an Englishman or an American, from fifteen days to three weeks, half an hour a day, of purely syllabic exercises, are necessary in order to be able to read French correctly. . . . . .

"'Fifteen days! three weeks!' you exclaim. 'What a waste of time just to learn sounds!' Loss of time? Do you think so? Ladies and gentlemen, if you wish to learn to play on the piano, are you losing your time in learning the notes, and the keys which render each of these notes? Are you losing your time in practising scales, arpeggios, and exercises? What musician would consent to teach you music if you persisted in despising all these preliminaries? The French language is nothing less than music. Our seventeen vowels are its notes. The forty-eight letters and combination of letters which represent them are the keys. The syllabic exercises are the scales, arpeggios, chords, and exercises. You offer the spectacle of an entire na-

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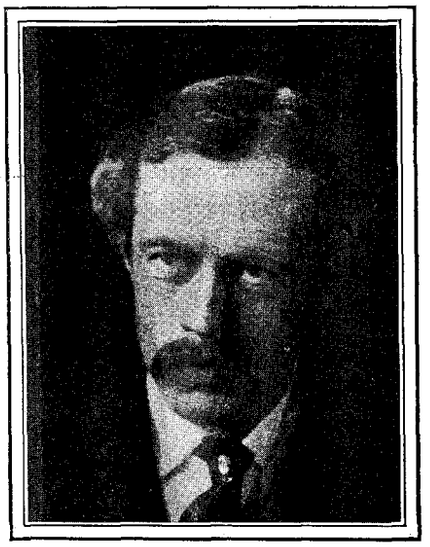
tion wishing to play this music without familiarizing yourself with its constituent elements."—*Translation made for* THE LITERARY DIGEST.

ARTHUR SYMONS; A POET OF "ILLUSION AND DISILLUSION."

MR. ARTHUR SYMONS, the well-known English poet, is credited with having added "an entirely new note to his native literature"; but, if we may judge by the verdict of an American critic, that note is morbid and abnormal. Mr. Paul Elmer More, the writer who takes this view, finds "extraordinary psychological interest" in Symons's poetry, but maintains that it simply reproduces in English "the peculiar modes of thought and emotion which we attribute to the French decadence." He continues (in *The Independent*, April):



ARTHUR SYMONS.
Courtesy of John Lane.

"If one were asked to name in a word the distinguishing mark of decadence, he would probably say *illusion*—not the voluntary illusion of art, such, for example, as enables Milton to impose on the reader as a reality the ideal fancies of his Arcadian world, but the false illusion of life which from some degeneracy of the will makes it impossible for the victim to hold fast the distinction between the flesh and the spirit, which, in fact, loses sight of the spirit altogether and sets up in its place some poor masquerading of the flesh. It is an inner blindness and confusion; it is false because there enters into it no faith in the joy of things unseen, no knowledge even that such things exist; it is false because for the voice of the spirit it hears only the clamorous outcry of a man's lower personality which springs from the desires of the body and the perceptions of the body, and is in the end one with what is desired and perceived. At the first this false illusion is sweet, but soon it is troubled with the bitterness of satiety; and the awakening from it leaves only the emptiness of endless regret and self-tormenting. The inevitable disillusion is a discovery that the phantom which has masqueraded as the spirit is no other than a shadow of the body; it is a perception of the hollowness of the old illusion without the power of escaping from its thrall."

Mr. More believes that he is able to trace through the various volumes of verse published by Arthur Symons during the past thirteen years "the progress of his poetic mood from the first illusion to its consummation in a false disillusion." He writes:

"Passing over the first book, from which only a few disconnected pieces have been chosen, and these evidently written before the author had arrived at maturity of self-consciousness, we come to the collection entitled 'Silhouettes,' which will probably appeal to the largest circle of readers. Yet even these poems can never attain to any very wide popularity; nor can they ever have much weight with practical intelligences that shun the evanescent world of revery where the real and the unreal meet and blend together in indistinguishable twilight. For their atmosphere is one of indulgent brooding; their warp and woof are of the stuff of dreams woven by a mind that turns from the actual issues of life as a naked body cowers from the wind. The world is seen through a haze of abstraction, glimmeringly, as a landscape looms misty and vague through the falling, fluttering evil of the rain. . . . Love is the constant theme,—not the great passion of strong men that smites and burns through the world, but the lighter play of emotions that dally and wanton over their own flowering beauty. And these women to whom the poet's love goes out, girls of the dancing-hall still young and very fair, are not moral and are not immoral, for they bear no relation to the claims of the soul; they are the figures of a fleeting illusion, a mere blossoming of the flesh still undefiled:

> White girl, your flesh is lilies
> Under a frozen moon,
> So still is
> The rapture of your swoon
> Of whiteness, snow or lilies."

Later there comes a note of poignancy and regret, expressed in such lines as the following:

> And those pathetic eyes of hers;
> But all the London footlights know
> The little plaintive smile that stirs
> The shadow in those eyes of hers.

Last of all is the feeling of satiety and of utter world-weariness:

> O rapture of lost days, all that remains
> Is but this fever aching in my veins.
>
> I do not know you under this disguise:
> I am degraded by my memories.

Mr. More concludes:

"And yet I would not leave the word despair as the last comment on these poems, which, no matter what their sadness and morbidness may be, stand quite apart form the ordinary versifying of the day. They have, whatever may be said, a great psychological interest, for Mr. Symons is the most genuine and adequate representative in English of a widespread condition. And sincerity in verse is a quality of inestimable value. But more than that: these poems are now and again so instinct with original perception of beauty and so lilted with cadences of sweetness as to be remarkable in themselves apart from any adventitious interest. And toward the end of the second volume and in the little book of recent poems that close the collection, there forces its way at times, through the turbulent cries of dull desires and stinging regrets, a recurrent note of the first simple delight in nature—a note which one would gladly accept as prophetic of a new life of artistic creation."

NOTES.

Mr. Bernard Quaritch, the London bookseller, recently paid what is believed to be a record price for a Caxton,—£2,225. The book in question is a well-preserved copy of a "Royal Book," published by Caxton in 1487, and translated by him from French into English at the request of King Philip of France.

AN "Actors' Home" was opened at West New Brighton, Staten Island, on May 8. The home is intended for superannuated actors, and was made possible by the efforts of the late Louis Aldrich. Among those participating in the dedication ceremonies were Joseph Jefferson and the Rev. George C. Houghton.

FRANK A. MUNSEY, the well-known editor and journalist, has accepted an invitation to deliver the Bromley lectures on "journalism, literature, and public affairs" at Yale University during the coming academic year. This course of lectures was established two years ago, and Mr. Munsey's predecessors were Whitelaw Reid of New York and G Lowes Dickinson of London.

AN exhibition of photographs of paintings and drawings by Dante Gabriel Rossetti has been organized by the curator of the Print Department of the Lenox Library, New York. The reproductions have been selected from S P. Avery's collection, and afford a rare opportunity for studying with some fulness the work of one of the most distinctive and interesting personalities in the history of art.

THE ephemeral character of literary fame in these days of voluminous publishing makes it possible for the "great" novel of to-day to be forgotten to-morrow. *Literary Life* comments on this fact in the following satirical epitaph: "Printed in February; Called a Masterpiece in March; 75,000 Copies sold by April; Styled a Classic in May; 300,000 Copies by July; Immortalized in August; 400,000 Copies in September; Dead and Forgotten by November."

FROM Berlin comes an interesting story which tells of the discovery of a hitherto unknown work by Beethoven. It is a simple little adagio, says the New York *Music Trade Review*, "rich in melody and exquisitely harmonized, written by the master to be used in a dainty music-box as a gift to the young daughter of a friend. This treasure has been unearthed by Dr. A. Kopfermann, who found it under the lid of the music-box, which was hidden away in a lot of rubbish in the house of the grandchild of the person for whom it was composed."

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SCIENCE AND INVENTION.

ARSENIC IN THE HUMAN BODY.

THAT arsenic is not only present in every normal human organism, but is absolutely necessary to the health of that organism, is the assertion of Dr. L. Menard in *Cosmos*. This statement, which depends for confirmation on the recent analyses of Armand Gautier, does not mean that we are to eat arsenic for our healths; for the amount in the body, tho important to the functions of nutrition, is almost inappreciable, and is practically concentrated in a single organ, the thyroid gland. This organ, long a puzzle to physiologists, is now known to be of the highest importance to health. Its failure to work properly brings on the terrible condition known as cretinism, and Gautier believes that in this state there is a deficiency in the system of those peculiar products of the gland that have arsenic for their basis. Says the writer:

"Brown-Séquard has taught us to recognize the influence of the internal secretions of certain vascular glands that have no excretory conduits. These glands, and, in a general way, most of the tissues, discharge into the blood more or less definite products, the combination of which is necessary to maintain the equilibrium of the vital functions.

"The nature and chemical composition of these products are often impossible to determine. Thus there is yet no chemical reaction by which we can detect in the blood of a person immune to diphtheria the principle that makes it inhospitable for the bacillus of this disease.

"The mechanism of the thyroid gland, however, has now been explained to some degree in an investigation of M. Armand Gautier.

"In 1895 Baumann discovered in this gland very considerable quantities of iodin, and it was somewhat hastily concluded that its properties were due to this. In March, 1901, M. Armand Gautier announced that it also contains arsenic."

From a table given by the author, we see that in the human thyroid there are 7.5 milligrams of arsenic to the kilogram [about .05 grain to the pound]. The thymus gland also contains a little —about one-seventieth as much proportionally. The skin, hair, and nails, and also the bones and brain have traces, but most of the other organs are absolutely free from it. Hence we see that the small quantity of arsenic normally present in the body is practically concentrated in this one little gland. Says the writer:

"The arsenic of the thyroid gland is there as a constituent part of the phosphorated substances called nucleins, which form the chief part of the nuclei of cells. . . . At the same time these arsenical nucleins contain also nearly all of the iodin present in thyroid.

"It has, then, been proved that in this gland there exist one or more arsenical nucleo-proteids. They are always present in health; they decrease or are modified in certain diseased states.

"Iodin and arsenic enter into these combinations in the thyroid gland, and the nucleo-proteids that they form are discharged into the lymphatics and make nutrition more active. They are eliminated with regularity . . . through the hair, skin, etc. Thus is explained the rôle of arsenic in skin diseases and in numerous affections of the nutritive functions."

Whence do our organs get this arsenic? Dr. Menard tells us that there is none in ordinary meat, but there are traces, as has been said above, in the skin, milk, and brain, and these are common articles of food. Very small quantities are also furnished by some vegetables, such as cabbages, potatoes, etc., especially when they grow in certain kinds of soil. Finally, arsenic is almost always present with iron in drinking-water. The writer goes on to say:

"From the medico-legal point of view, we may say that the traces of normal arsenic in the organism are so slight that their presence can not affect the results obtained by chemical analysis in cases of poisoning.

"It is very remarkable that a fraction of a milligram of arsenic in the thyroid gland, which is not more than a four-hundred-millionth of the total weight of the body, is necessary and sufficient for the proper working of the organism.

"The fact is not easily explained; yet it is not without analogs. A drop of virus suffices to modify the animal economy profoundly, and yet it does not represent a larger quantity of toxic substance. The arsenic does not act by its mass, but it brings about the formation of nucleo-proteids, and it is these that play such an important part in the phenomena of nutrition."—*Translation made for* THE LITERARY DIGEST.

AN UNSANITARY OATH.

THE uncleanly custom of "kissing the book," when being sworn as a witness in court, has many times been condemned by British medical authorities. It is, we are told by *The Lancet* (London, May 3), peculiar to England and Ireland, and its origin is doubtful, altho possibly connected with the old custom of kissing relics. *The Lancet* calls attention to the fact, which appears to be unknown even to many judges in England, that this manner of taking the oath is not now required by law, the so-called "Scotch" method of raising the hand, which obtains also in this country, being permissible as an alternative. It says:

"This permission was given by the Fifth Section of the Oaths Act of 1888, a statute which we owe to the late Mr. Bradlaugh. The Fifth Section provides that 'if any person to whom an oath is administered desires to swear with uplifted hand in the form and manner in which an oath is usually administered in Scotland, he shall be permitted to do so, and the oath shall be administered to him in such form and manner without further question.' The primary object of this section was, we believe, to allow Scotch witnesses to be sworn in English courts in the manner to which they were accustomed. It is, however, obviously so worded that any one who does not wish to kiss the book may avoid doing so without his religious or other motives becoming the subject of any inquiry. No doubt it would be more satisfactory if a form of oath excluding the kissing of a book were directly prescribed by the legislature, but the power to dispense with the practise, long denounced by us as dirty and dangerous, is a step in the right direction. We trust that the power so given will soon be universally known. It has, however, been to a large extent ignored by coroners, while one county-court judge only, so far as we know—his Honor Judge Emden—has been active in calling attention to the act."

Now, finally, a notice has been posted in the high court of justice in London calling attention to the fact that the "Scotch form" of oath may be substituted for "kissing the book." The smallpox epidemic and the spread of knowledge of sanitary laws have probably done their share toward breaking down the conservatism of the English courts and to discourage a procedure that had become universal from long usage, altho nowhere directly prescribed by law. The writer goes on to say:

"Medical men have frequently protested against being obliged to kiss a book, and since 1888 many have availed themselves of the act of that year when aware of it and when not prevented from doing so. And we have commended their action. We have not, nor has any one, proved or asserted the frequent spreading of infectious disease through the taking of the witnesses' oath. We have, however, insisted that kissing the book was uncleanly and that it might in conceivable cases be dangerous. In one case in 1898 Mr. F. D. Lys, late medical officer of health to the district council of Wareham and Purbeck, ascribed, in his annual report to the council, the death of a policeman to acute ulceration of the throat contracted through taking the witness's oath at petty sessions at Wareham. Besides ourselves many individual medical men and laymen since 1885 have contended on behalf of a sanitary form of swearing. . . . That the success obtained should have come slowly and should be incomplete even now affords a fair instance of the difficulty with which reforms are sometimes brought about, even tho they are admitted

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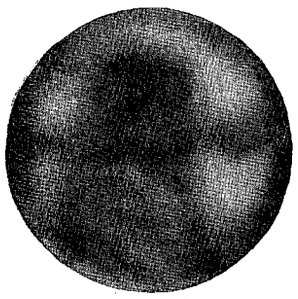
on all sides to be desirable. It illustrates also the indifference of the general public to sanitary questions that are not brought vividly before them by the actual presence of disease."

THE NATURAL PHOTOGRAPH ON THE HOLY SHROUD.

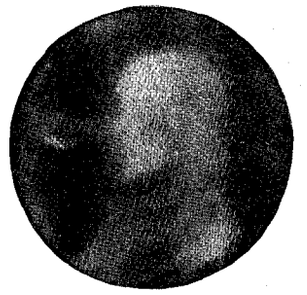
THE remarkable investigation by some French scientific men which has resulted in a statement of their belief that the marks on the "holy shroud" at Turin were actually produced by the body of the entombed Christ, has been noticed in these columns. Our previous account was from despatches to the daily papers; but we are now enabled to give from a French source a more detailed description of the investigation and of the scientific principles involved. The inquiry has certainly brought out some interesting facts, whatever may be thought of the inferences drawn from them. Says the French writer, who is a contributor to *La Nature* and signs his article only with the initial "N":

"The 'holy shroud' has been the property of the royal house of Savoy since the fifteenth century. The marks that it bears



FACSIMILE OF CHEMICAL IMPRINT.

SIXTEENTH CENTURY MEDAL.



NEGATIVE OF CHEMICAL IMPRINT.

have been attributed to Christ and have been successively referred to a supernatural cause, to some medieval painter, and the spots left by perspiration on the shroud. Fine photographs obtained by the Chevalier Pia in 1898 and authenticated by copies and descriptions that have come down from the fourteenth century, have enabled M. Vignon to make his detailed study.

"We regret that we can not give here an abstract of the powerful arguments that tend to prove that the image on the 'holy shroud' is formed not by a painting made by the hand of man, as has been asserted, but by a sort of staining due to peculiar conditions—a brown stain reproducing the body and features of Christ as a negative, that is to say, with dark shades for the reliefs, light ones for the hollows, and half-tints for the intermediate parts. We will simply say that those who have not seen the careful reproduction as a positive can have no idea of the striking impression of sweetness and majesty that is produced by the image. . . . We shall confine ourselves, however, to the scientific point of view.

"M. Vignon has already taken up, one by one, the various hypotheses hitherto advanced, and had shown by direct observation that we have here a reproduction by projection to a distance, when he began to be assisted by Commandant Colson, lecturer on physics at the Polytechnic School, who had made a study of the actions that may be exerted at a distance by radiations and vapors on a sensitive surface such as that of a photographic plate. The resulting collaboration gave the investigation a trend toward experimental verification and led to interesting conclusions.

"It was not necessary to invoke the effect of radiation, for from the physical point of view it was possible to conceive neither of a radiation emanating from the body in the sepulcher, nor of the presence on the shroud of a substance capable of being affected by radiation. It remained, therefore, to investigate the effects of vapors and to ascertain (1) in what conditions a vapor emanating from a body possessing points of relief and depression could give at a distance on a screen formed of a proper substance, an image of the same kind as that of the 'holy shroud'; and (2) whether the mode in which Christ was entombed fulfilled these conditions."

To answer the first question, investigations in a new field were necessary. Colson had already shown in 1896 that a sheet of zinc could produce an effect on a photographic plate even at a distance of an inch or more, and he proved that this was due not to any form of radiation but to an emission of "vapor" by the zinc at ordinary temperature and pressure. He utilized this discovery in the present investigation as follows:

"M. Colson took a plaster relief, representing a head of Christ about 10 centimeters [4 inches] high, and deposited on this freshly powdered zinc. This relief was placed on the sensitive layer of a Lumière plate, in a hermetically sealed box. Two days later, the plate, when taken out and developed, gave a negative image on which the parts that had been in contact with the plate were represented by deep shades and the others by lighter tints as the separation was greater. By printing a reproduction on a second plate an inverse image was obtained. . . . M. Vignon experimented on a medal covered with powdered zinc and placed under the sensitive layer; the image obtained showed even very slight differences of relief. The positive and negative are shown herewith.

"These two experiments show that it makes no difference whether the object reproduced is above or below the sensitive film; in both cases the vapor is diffused in the air in all directions and reaches the film with a density which is the greater as the distance is smaller. The possibility of obtaining the representation of a body in relief by means of its vapor was thus demonstrated. It remained to ascertain whether in the case of the holy shroud the two indispensable elements—vapors and sensitive layer—could have existed, and the answer was in the affirmative.

"M. Vignon from a study of the details of the image on the shroud by means of photographic reproductions, and M. Colson from experiments on the action of ammoniacal vapors on aloes and from a study of the conditions of Christ's burial as set forth in the Latin and Greek texts of the Gospels, came to the following interesting conclusions:

"As time was lacking, since it was the eve of the Jewish sabbath, the burial was only temporary, and the body must have been laid, without washing or anointing, in a large linen cloth soaked in a mixture of aloes, myrrh, and olive oil. This cloth, which is what is called in France the 'holy shroud,' but which is rather a cerement, enveloped the body in its length, passing over the head.

"Then the ammoniacal vapors from the urea that must have been present in the sweat and blood in considerable proportion, after suffering such as that on the cross, began to act on the powdered aloes of the shroud and determined its oxidation, turning it brown in different degrees, according to distance, and producing a negative image as in the case of the vapor of zinc. The oil also plays a part; it is attacked by the alkaline vapors and solidifies, forming a mordant that incorporates the brown color with the fibers of the linen. We have thus an actual print, giving a negative image in brown, identical with that of the holy shroud. M. Vignon has reproduced the conditions with a model.

"The reproduction of images in relief by means of their vapors is thus a proved fact; and it has been brought to light for the first time in connection with an image nearly twenty centuries old, due to exceptional circumstances resulting from the provisional and temporary character of an entombment."—*Translation made for* THE LITERARY DIGEST.

The West-Indian Volcanic Outbreak.—It will probably be impossible to describe the great disaster in Martinique from the scientific standpoint for some time. The Government is sending experts to the spot, and many scientific men will accompany the relief vessels, so that we may shortly expect to know more about the outburst than we do at present. One authority is quoted as saying that absolutely nothing of scientific

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value is contained in the accounts so far published (May 13), and this is probably not far from the truth. Enough is known, however, to warrant vulcanologists in saying that, owing probably to the penetration of the sea-water to subterranean lava-fields, there has been a sudden renewal of activity all along the line of weakness in the earth's crust that is marked by the Central American and West-Indian volcanoes. The pressure seems to have blown the top from Mont Pelée as a cylinder-head might be blown out on a locomotive, and scattered the débris in a rain of boiling mud and red-hot fragments over the ill-fated city of St. Pierre.

In a brief note in *The Journal* (New York), Garrett A. Serviss calls attention to the fact that experts who examined the volcano just previously to the final catastrophe announced that there was no immediate danger, and that others, on the arrival of the first news, declared it to be an undoubted exaggeration and predicted that revised reports would place the deaths at fewer than one thousand. He draws the moral that scientific caution, which properly prevents us from easily accepting reports of occurrences of an abnormal or unusual kind, should not also operate in the same degree to make us incredulous about events that are unusual in magnitude merely. That the late outbreak was almost unprecedented in size there can be no doubt. The only eruptions that challenge comparison with it were the one that destroyed Pompeii and the one that blew the East Indian island of Krakatoa out of the ocean in 1883, sending a sound-wave three times around the world and filling the whole upper atmosphere with dust that hung there for months.

THE PHILOSOPHY OF NAUGHTINESS.

JUST how far are uncontrollable children morally responsible? Is the "naughty boy" sometimes impelled to act as he does by physical causes and conditions that he can not control? In a recent lecture on "Some Abnormal Psychical Conditions in Children," delivered before the Royal College of Physicians in London, Dr. Still asserts that badness in children is often associated with physical defects, and that even where it is not it may be due to physical causes. Says *The Hospital* (May 3) in a leading editorial on Dr. Still's lecture:

"It has long been recognized that defective moral control is apt to occur in association with those disorders of intellect which are ordinarily recognized as idiocy, imbecility, or insanity, and no one doubts the morbid nature of the moral defect in these cases. Whether it be regarded as dependent upon the intellectual failure or not, it is clearly part and parcel of the malady, and according to our conception of the processes going on in disorder of mind, so will be our conception of the associated disorder of the moral sense. If the one be regarded as due to disease or imperfection of brain-tissue, so also will the other. But children are occasionally met with who exhibit defects of moral control precisely analogous to those which occur with admittedly morbid brains, yet who, so far as ordinary tests go, pass for children of normal intellect; and the question is whether these naughty children are not naughty because of defect in the physical substratum of morality, if we may use such a phrase, just as imbeciles are defective in the physical substratum of intellect. . . . . .

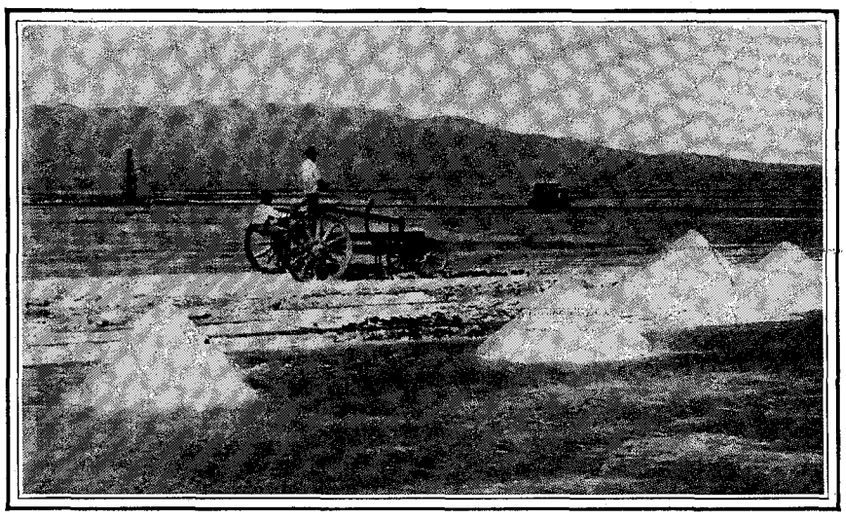
"There are children who lie and steal without reason, are cruel to animals, are dangerous to leave with other children lest they should injure them, and who commit the same misdemeanor time after time within a few hours after punishment, notwithstanding that they may have been greatly affected by the punishment at the time; yet these children may show no sign of intellectual deficiency. Surely the defect of moral control in such cases, whatever be its cause, is of the same nature as that so frequently seen in cases of obvious intellectual deficiency. But Dr. Still goes further and shows that defect of moral control, while sometimes permanent, may be only temporary, in some cases passing away after an outburst, never to return, while in others periods of defective moral control may alternate with periods in which no such defect is present. Here we seem to come to the brink of a moral insanity, and it would be easy to follow the lead given by Dr. Still, and to discuss the question of the relation not only of some of the acute forms of insanity but of these cases of defective moral control in children, with the presence of toxins in the blood and their injurious action on those finer nerve couplings which are brought into operation in all mental action, including the moralities. The matter is one of much practical interest. In regard to the more temporary attacks of moral defect, modern pathology by its teaching in regard to toxins would seem to give much support to the methods of the old schoolmaster who said that when he found a boy incorrigibly naughty he had recourse to Gregory powder; while in regard to the general scheme of education to be adopted in the case of naughty children one can not but feel, in view of the marvelous improvement which is produced in the intellectual faculties by early and judicious teaching, that perhaps an equally careful training of that residuum of moral control which is still to be found in all, might rescue some of those passionate, spiteful, lawless, shameless children, whose condition is allied to moral imbecility, from the sad future that is before them."

A DRY SEA OF SALT.

THE great field of crystallized salt at Salton, Cal., in the middle of the Colorado Desert, is described in *The World's Work* (May) by Arthur Inkersley. This great natural phenomenon, which is only a little to the north of the Mexican border-line, is 264 feet below the level of the sea, and is more than a thousand acres in extent. Says Mr. Inkersley:

"Its surface is as white as snow, and, when the sun is shining, its brilliance is too dazzling for the eye. The field is constantly supplied by the many salt-springs in the adjacent foot-hills, the waters from which drain into the basin, and, rapidly evaporating, leave deposits of almost pure salt. The deposits, varying in thickness from ten to twenty inches, form a solid crust over the marsh.

"To secure the harvest the salt field is plowed with a salt-plow—a massive four-wheeled implement driven by steam and managed by two men. The heavy steel share makes a broad but shallow furrow, throwing up the crust in parallel ridges on either side, and bringing to view a seepage from the salt springs that underlie it. About seven hundred tons are plowed up in a day. Laborers then work the salt with hoes to and fro in the water to remove the earthy particles, and, when this is done, they stack up the washed salt in conical mounds to be taken



THE STEAM PLOUGH
Furrowing the constantly re-forming salt dust.
Courtesy of *The World's Work* (New York).

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later to the mill. The water in which the crystals are washed is already so saturated with salt that the crystals suffer scarcely any loss by the cleansing process, which is a necessary preliminary to refining. To furnish additional water for washing the salt, an artesian well has been sunk which, tho it is 900 feet deep, is still strongly alkaline. At present only about ten acres of the great field are worked, as a new crust forms almost immediately after the plow has passed on.

"To the north of the salt-field is a little settlement named Salton, where the drying and milling-works are. After the salt has been stacked in the field to drain, it is loaded on flat trucks and taken to the works, hoisted to the top, and thrown into a breaker. After being reduced to particles of uniform size, it is passed through a mill and ground to powder. Then it is sifted and packed into sacks for the market. The salt prepared in this manner is of the best quality, but much is sold for commercial purposes in its unrefined condition, under the name of 'hide salt.'"

White men can not work long in such extreme heat as that of the Colorado desert, so that the laborers employed in the Salton district are Indians or Japanese. For weeks the thermometer averages 140°, and the sun reflected from the dazzling white salt-fields produces a glare like that of an electrical furnace. Even the hardy Japanese only sew the sacks in which the salt is packed; the plowing and milling are done by Coahuila Indians. The atmosphere, laden with salt particles, causes a painful thirst, and the waters of the only well in the place are brackish and warm. The writer adds:

"Under certain atmospheric conditions appear above the salt-field mirages of broad flowering fields and towering cities. Moonlight, too, often produces weird and singularly beautiful effects on the great white field of gleaming salt.

"The most peculiar experience this basin has had occurred in 1891, when a flood from the Colorado River turned the salt plain into a lake. But the rapid evaporation of the region soon brought the country back to its normal condition."

Bacteria in Digestion.—The results of experiments with chickens to determine the effect of intestinal bacteria upon the process of digestion are reported by Professor Schottelius in a recent number of the *Archiv für Hygiene*, and reproduced by the *Staats-Zeitung* (New York). Chickens were kept in cages from which all bacteria were carefully excluded and were supplied with food equally free from bacteria. They ate ravenously and almost continually and evidently digested their food well, yet not only did they not fatten but they steadily decreased in weight and strength. Another series of experiments gave direct and positive proof that the presence of intestinal bacteria is necessary to nutrition. Chickens which had been hatched and raised in a sterilized environment, receiving only germ-free food, thrived for a week, and then began to decline in weight and strength. Then they were divided into two groups, one of which was fed on sterilized food, the other on food containing bacteria. All of the first group died in a few days, the others improved rapidly and soon were indistinguishable from chickens that had run free in the poultry-yard. Mme. Metchnikoff has obtained analogous results with tadpoles which, fed for a time with germ-free food, attained an average weight of 25 milligrams (0.4 grain) and an average length of 15.5 millimeters (0.62 inch), while other tadpoles, fed for the same period on ordinary food, had an average weight of 142 milligrams (2.2 grains) and an average length of 26.5 millimeters (1.06 inches).—*Translation made for* THE LITERARY DIGEST.

Emancipation of the Silkworm.—The domain of electricity in industry is constantly widening and in no direction more rapidly than in that of chemistry. Says an editorial writer in *The Electrical Review*, speaking of the unexpected direction of this development in certain cases:

"It was not thought for example, that the electric furnace would emancipate the silkworm, but such seems to be the case. An interesting new process has been brought out in France for the manufacture of artificial silk from the wood pulp, using electrically made carbon bisulfid as a solvent. The results obtained are most interesting and promising, and it is believed that a large outlet for carbon bisulfid will be found in this new industry. The method is extremely simple. The pulp is prepared in the usual way, as in paper-making, and is dissolved in bisulfid. The mixture is then squirted through glass nozles of exceedingly small dimensions, issuing in fine hair-like threads, which are to all intents and purposes silk as soon as the volatile solvent has evaporated. These threads are then worked in the usual way and spun into threads for the weaving of fabrics of various kinds."

Electric Currents in Plants.—The results of some interesting researches on plant-electricity have been reported by A. D. Waller, says the *Revue Scientifique*. He finds that whenever a plant is wounded, a positive electric current is established between the wounded part and the intact parts. This may start with an electromotive force of 0.1 volt, but it afterward diminishes. He writes further:

"Actual wounding is not necessary to obtain this manifestation; an electropositive current is set up when there is mechanical excitation, but it is much weaker (0.02 volt). And light acts like mechanical excitation with certain plants, such as the leaves of the iris, of tobacco, of the begonia, etc. From the illuminated to the darkened part flows a positive electric current that may be as strong as 0.02 volt. A similar reaction in the petals is not always observed. There is a certain correlation between the vigor of a plant and the electric reaction. The more vigorous the plant is, the stronger the current. Plants grown from fresh seeds give a more powerful current than those from old seeds. A bean a year old gave a current of 0.0170 volt; one five years old, a current of 0.0014; and the reaction is inversely and regularly proportional to the age of the seed from which the plant springs. There is observed in vegetable tissues subjected to an excitation of the same intensity at regular intervals the characteristic changes of reaction that are present in animal tissues—fatigue, recuperation, etc. Temperature plays a part in all these phenomena; below −4° to −6° C. [+22° to +25° F.] and above 40° C. [108° F.] there is no reaction. As we see, Mr. Waller has demonstrated some interesting facts, and doubtless he will pursue and extend his investigations."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

NINETY-SEVEN American municipalities report that they have established cremation or reduction-plants, for sewage, according to *Engineering News* (May 1). "Pennsylvania and Indiana lead in the total number of plants, having 14 and 12, respectively, and also in the number of crematories, which is 10 for each. New York, Pennsylvania, and Ohio each report four reduction-plants."

A NEW line of refrigerator steamships for service between this country and Great Britain is to be established, according to *The Scientific American*. "The new line will be controlled by a British-American syndicate. The boats will run with weekly sailings from Bristol. One line will travel between Bristol and New York, a second between Bristol and Boston; and a third line between New Orleans and Bristol. The principal purpose of the third is to facilitate and expedite the transit of the Californian produce to the English markets. The railroad runs from California to New Orleans will be two days shorter than to New York. Fruit will be carried over the Texas Pacific and New Orleans Railroad. A great warehouse is being built at Bristol containing 1,000,000 feet of space, capable of storing 12,000 to 15,000 tons of general produce. Already an extensive cold-storage plant has been erected. New docks are being constructed, and several improvements with the existing accommodation are being carried out, at a cost of over $5,000,000. This project is the outcome of the recent visit of the British manufacturers to this country."

"THE objection that wireless telegraphy can not insure secrecy is not of such great weight," says Captain Ferrié of the French military telegraph service in an article abstracted in *The Engineering Magazine* (April); "for this disadvantage is more or less common to all methods of electric communication. Wires have been tapped, and 'listening in' is not an unheard-of occurrence in telephony. Code systems can obviate this objection. But a more serious trouble is the possibility of interference. If all the small stations have to 'shut up' when a big one is shouting in the neighborhood, the practical limitations of space telegraphy are apparent. But whatever the final outcome of the work to secure perfect syntony, there will still remain a large and important field which space telegraphy will have all to itself. For communicating with ships at sea, with isolated lighthouses and with islands which can not be reached by cable its advantages are unique. It seems as if there were room enough for all our systems of electric communication, and it is most probable that the net effect of wireless telegraphy upon the older methods will be an all-round improvement, such as was experienced by the gas industry after the introduction of electric lighting."

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THE RELIGIOUS WORLD.

IS IT UNWISE TO SEND MISSIONARIES TO THE WEST INDIES?

SINCE the acquisition of Cuba and Porto Rico by the United States Government, a considerable amount of missionary work has been undertaken, with varying results, on both islands. Plans are also under way to establish the Christian church more firmly in the Danish West Indies and the other islands of the West Indian group. In at least one quarter, however, these plans do not meet with approval. The Rev. H. Astley Parris, a Unitarian minister living in Barbados, writes an article in *The Christian Register* (Boston), in which he takes the view that this missionary propaganda in the West Indies has not accomplished any real good, and that, if continued in the same spirit as in the past, it is bound to be barren and fruitless. He says:

"Neither the missionary societies nor the missionaries whom they send out have any adequate working knowledge of the inner spirit and temper—the only true seat of religion and ethical appeal—of the people among whom their propaganda is carried on. Little or no care is taken to discover how far the inner consciousness of the 'pagan' has traveled toward a receptivity of the principles which Christianity has to inculcate. He is generally regarded as an inherently inferior animal, who has never troubled his head about questions of obligation, and not as a man who, in the orderly working of the evolutionary processes of human development, has reached a stage of moral sensitiveness which, while responding to different impressions, is at bottom identical with the ethical sense of all the race. The consequence is that the attempts at religious education, instead of leading or drawing out what is in the man, takes the form of cramming and hammering some fad or dogma into him,—a mischievous procedure."

Mr. Parris proceeds to illustrate his meaning by an account of conditions existing in the island on which he lives:

"In the district in Barbados in which I was born and grew up, there are about 150 families of peasants. As I look back upon the scenes of a few years past, I see them as simple but thrifty folk, interested in each other's welfare, fervent in their belief in a God who required of them worship and reverence for himself and charity and kindness to their fellow-men. They knew little about creeds, and were troubled with nothing more than a sort of *laissez-faire* subscription to the confession of the Anglican Church. During the past few years a popular type of ignorant missionaries have gone there. First, they discovered that in districts where the Church of England has been established for nearly two centuries 'the Gospel was never preached' till they went. There are now five distinct sects in that village. Each has a specially patented brand of 'truth' which the other does not possess, which they can not obtain without due acknowledgment of these patent rights, and without which they must suffer untold retribution. Of these various 'missions' the people all strive to be expert theologians. Much stress is laid upon the study of the Bible 'under the guidance of the Holy Spirit.' All are similarly guided as to the desirability of being crammed full of proof-tests, in support of the veriest rubbish, and similarly guided, too, as to the necessity of intolerance—almost bitter hatred—of each other over the different conclusions to which they are equally 'led' by the same Spirit. So intense is this competition that little time is found for the legitimate business of life. This is paraded as an instance of the eagerness after gospel truth instead of being recognized as what in reality it is,—the development of a disposition to vanity and babbling."

The writer admits that all missionaries are not of the type that he describes. "There are glorious exceptions," he says; but "the men who are selected are generally not fit for the fight." "Christianity will do for the world," he adds, "if presented in its purity and simplicity. As generally presented by such missionaries, it will often be a failure." He concludes:

"No denomination has any moral right to send to the foreign field any but the very best men; and, the more inferior the material on which to work, the more superior should be the workman. I do not mean of course that force-ripe superiority whose sham character is laid bare by its patronizing air, but the superiority of the man who has so far traversed the cycle of ethical and esthetical culture as to have come back in sincere tenderness and helpful sympathy to the spot where he standeth who has not yet found the heart to begin, or who, having begun, is faltering and discouraged because of the difficulty of the way. I mean the superiority of him who, having reached some exalted height in purity and piety, can lose nothing by the grace of lowliness; who, having advanced farthest Godward, finds himself nearer and nearer the very heart of humanity. But few and far between are such men. The race is producing them; but, like all of nature's well-rounded products, they come slowly."

THE STANDARD OF ORTHODOXY IN THE ANGLICAN CHURCH.

THAT the problems presented by a diminishing number of ministerial students are no less urgent in England than in this country is evident from an article appearing in *The Contemporary Review* (April) from the pen of the Rev. John Gamble. Mr. Gamble, who confines himself to the conditions confronting the Church of England, considers in turn the various reasons that have been given to account for "the ominous falling-off in the supply of clergy," but finds them all insufficient. Clerical poverty, the increased attractiveness of other careers, the trying character of clerical duties, have all been adduced; but, in the writer's opinion, the cause lies deeper, and the reluctance to enter the ministry proceeds "mainly from intellectual or spiritual causes." It is rooted in "a repugnance to the generally accepted standard of orthodoxy." He continues:

"Those whose dissatisfaction with orthodoxy goes deepest, but in whom, save for this, the Church might find some of her best servants, will, generally speaking, remain silent about their difficulties. They will simply shut out Holy Orders from their minds when they are thinking of their future. Of the numbers of such persons it is impossible for those in authority, or indeed for any one, to form an estimate. It is with them as with many who absent themselves from the church's worship. They do not make known their hesitations to the clergy, because they do not believe that these can be removed by any possible explanations. They simply stay away."

The mere removal of the obligation to subscribe to the Thirty-nine Articles, continues the writer, would not be likely to effect any very great change. It is necessary to look below the surface and to recognize the profound changes in religious thought which have taken place during the past generation. Mr. Gamble thinks that sermons give "the surest index of the prevailing religious feeling," and that attention can hardly fail to be arrested by the "significant characteristic" presented by the sermons of our day:

"We are struck by the authority they universally concede to experience. The preacher makes no demand upon his hearers which would not be supported by a monitor within their own breasts. His claims are only the formulated utterances of their own nature in its highest moments. While in the days of the Oxford Movement, and still more during the preceding Evangelical period, the bliss and misery of a future life were freely appealed to, such appeals have to a great extent ceased. We hear seldom of a heaven and hell in the future, but a great deal of these realities regarded as present states of being. If the sermons now addressed to educated congregations and thought worthy of publication are examined, this mark, we believe, will be found to distinguish them even from those of the beginning of the late Queen's reign. No doubt the tendency is more clearly defined among preachers of the liberal school. But it is quite recognizable also in the sermons of avowed High Churchmen and Evangelicals. And it becomes increasingly conspicuous the nearer we come to the present moment. Thus the constant assertion of Matthew Arnold that nothing could be insisted upon in religion which was not verifiable and unable to prove itself seems to be accepted by

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our modern preachers. They ask nothing from their hearers which an enlightened experience will refuse to concede."

A complete change of perspective, observes Mr. Gamble, has been silently effected. "What once stood unheeded in the background has been given a central position, and what once was central has become subordinate." In the words of Amiel: "Our epoch has made Christianity a psychological, rather than a historical, religion." The writer concludes:

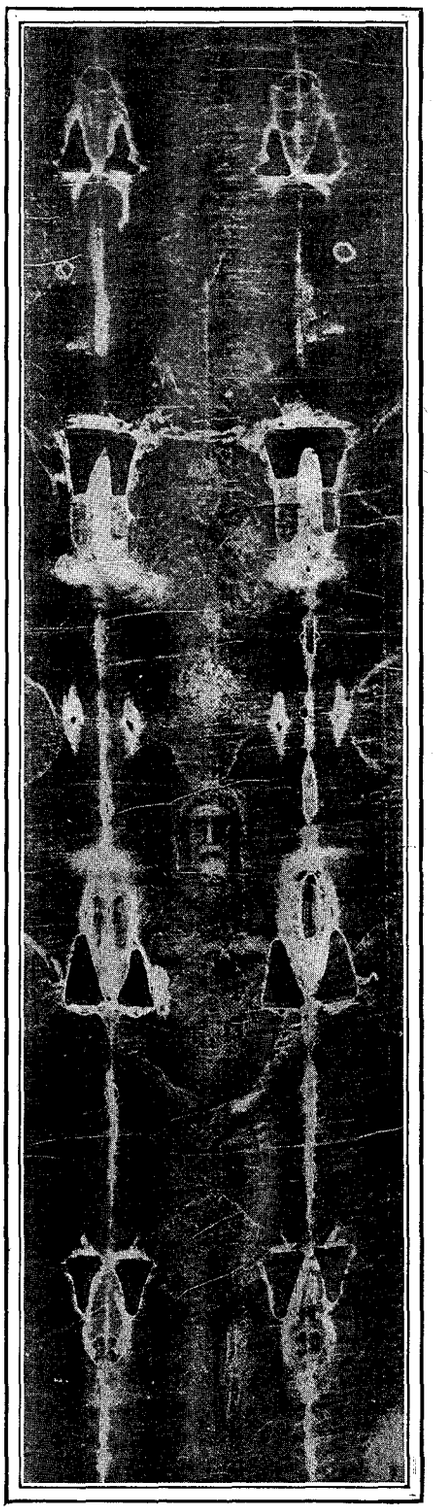
"Here, then, is the onerous task that awaits every clergyman who seriously tries to speak to his hearers in their own language. He has to give new expression to ancient words without emptying them of their religious contents. Those who succeed are rewarded by the lively gratitude of those they benefit. Those who do not perceive the necessity of any such retranslation or who are unequal to it are said to be 'out of harmony with the age,' or are blamed in some of the other phrases which have been freely applied to the clergy in this discussion. . . . The real remedy is hardly to be looked for at once. As time passes, experience, we may believe, will be more and more universally recognized as the ultimate court of appeal in matters of faith. The real nature of the task awaiting the clergy as religious teachers will then be disclosed. And we may feel sure that, once this task is plainly seen and admitted, volunteers will not be found wanting for so honorable a service."

IS THE "HOLY SHROUD" OF TURIN GENUINE?

GREAT interest has been aroused in religious circles by the scientific tests that have recently been applied to one of the most famous of the Roman Catholic "relics," the "holy shroud" preserved in Turin Cathedral. As already related in our pages, three eminent French scientists, M. Paul Vignon, doctor of science in Paris, M. Colson, of the Government Polytechnic School, and M. Yves Delage, zoological professor at the Sorbonne, are all of the opinion that the relic is genuine, and the subject is being seriously discussed in the London *Lancet* and *Times* (see articles in our department of Science and Invention last week and this week), as well as in many of the continental papers. The Paris *Figaro* contains the following account of the relic:

"The 'holy shroud,' which is preserved, under many locks in a casket over the altar of the Capella del Santissimo Sudario of Turin Cathedral, is a piece of linen 13 feet 5 inches long and 4 feet 7 inches broad. The color of the cloth is yellow, covered with various prints. Some are black marks made by fire; others indicate contact with dripping water. Finally, there are brownish-red marks, showing the blotted image of a human form, one impression seen from the front and another seen from behind. This piece of linen is venerated as being the actual winding-sheet in which Jesus Christ was wrapped for burial.

"The shroud can be clearly traced back to the year 1353, when it passed into the hands of the house of Savoy. According to tradition, it was venerated in Constantinople until 1205; but between that date and 1353 there is a gap in its history. In May, 1898, some photographs were taken of the relic by Signor Secondo Pia, of Turin, and to his remarkable negatives is due the present revival of interest in the shroud."



THE "HOLY SHROUD" OF TURIN,
Reproduced from Dr. Paul Vignon's new book.

Dr. Vignon finds in the impressions on the shroud an image which could be attributed only to the work of a painter or to the imprint of a human body. The first hypothesis he rejects without hesitation. Says the *Figaro*:

"What a singular design it is! No neck, no ears, no shoulders! A head bearing no resemblance whatever to any head of Christ known before 1353! A nude body! A broken nose, swelled cheek-bones and calves too large! Finally, some inexplicable singularities, — no ankles on the front image, ankles strongly marked on the rear impression.

"There are details of prodigious realism. A drop of blood on the forehead is of the natural spherical shape, and not conventionally designed in the form of a tear. Who knew in the Middle Ages the exact impression made by a drop of blood? Who would have dared to have taken liberty with the traditions? There are marks of driven nails, not through the hands but through the wrists; not through the feet, but through the insteps. The wounds and lacerations indicated are of the kind that would have been made by the Roman *flagrum*, and are totally different from the wounds pictured by medieval painters. The theory that the shroud was painted is therefore hardly admissible."

Dr. Vignon contends that all the evidence bears in favor of the authenticity of the relic. In the course of an interview published in the *Gaulois* he says:

"How could I doubt? Look closely at the photograph. You will find the *stigmata* as they are described in the Holy Scriptures. The New-Testament narrative tells us that Christ was beaten, crucified, crowned with thorns, and his side pierced with a lance. The marks of this fourfold torture, which are found on the Turin shroud, are too accurate, too much in conformity with the laws of anatomy, to have been invented by an impostor. A striking testimony to the genuineness of the shroud is found in the impression of the lance-wound. Medieval painters generally located this wound on the right side, and they were right, from the artistic point of view, because in making a picture they faced their model. The same reasons do not obtain in the case of the shroud, and we find the wound on the left side."

Many of the Paris scientists who have examined the relic admit that it was actually used as a shroud, and they see nothing inherently impossible in Dr. Vignon's theory of the imprint of a human body upon linen impregnated with myrrh and aloes. What is needed, they say, is more convincing proof that the body was the body of Christ. On this point the Paris *Illustration* says:

"The 'holy shroud' of Turin is not the only one in existence. The old church of Cadonia (France) possesses one which makes

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claims to authenticity. It seems almost impossible to decide which is the actual piece of linen given by Joseph of Arimathea to bury Christ."

The New York *Catholic News* says:

"There seems to be no need of relying on M. Vignon's experiments to decide the value of this relic. Its history seems quite accurately traced for us. In 1877 Canon Lalore wrote a careful and trustworthy history of the shroud. He proved beyond a doubt that the linen cloth, preserved then in the Cathedral at Turin, was the very one that had been venerated at Lirey in the fourteenth century. . . . It seems that the bishop of the diocese was justly indignant because it had been exhibited to the people without his authorization. He instituted a searching inquiry into its previous history and forwarded a memorial to the Pope. It transpired that his predecessor, the Bishop of Troyes, had also investigated the matter, and from the artist who had painted the cloth learned that there was nought miraculous about it: '*Et probatum fuit etiam per artificem qui illum depinxerat, ipsum humano opere factum, non miraculose confectum*,' etc.

"If this account of the origin and history of the holy shroud be above suspicion and in all senses reliable, and so it seems to the scholarly Jesuits who edit the *Analecta Bollandiana* (1900—Fasc. II., 215-216. Fasc. III., 350-351), then M. Vignon's experiments and theory are all in vain, and the good people of Turin, much as it may grieve them and the thousands who have traveled to see the relic, must admit that it is not the real winding-sheet."

THE JEWISH SABBATH PROBLEM.

THE annual session of the Central Conference of American rabbis, which was held this year in New Orleans, was marked by a debate of more than ordinary importance on the problem of the Jewish Sabbath. "No question before the Jews of America to-day," says *The Jewish American* (Detroit), "is more important than that of the Sabbath. . . . There can be no question that as things are at present the average Jew observes practically no Sabbath—neither the day sanctioned by tradition, because he deems it impossible to do so, nor the one adopted by some congregations as a measure of expediency, because he believes that expediency should not decide a matter of such moment."

Rabbi Jacob Voorsanger, of San Francisco, who opened the debate on the subject at New Orleans, confessed that the Jewish Sabbath has become "the attenuated shadow of its former strength and beauty." He continued (as reported in the New Orleans *Times-Democrat*):

"Sabbath rest, so far as its public character is concerned, is nullified by the exigencies of the times, and the public, as well as the domestic, celebration of the day is affected in consequence. This is a fact that admits of no discussion. We must look it straight in the face and keep strict account with it. The fact that individuals may keep the Sabbath by no means affects the general statement. The latter is not only true as regards the centers of Jewish population in America, but the same facts may be noted in European centers like Berlin and Paris. Jewish banks and counting-houses are open on the Sabbath. Professional men are busy. Artisans pursue their toil, and the lamentable truth is that even many who theoretically accept the divine authority of the Sabbath commandment ignore it practically, and pursue their daily avocation. Nor is this almost universal secularization of Sabbath for the pursuit of labor the greatest evil. Far exceeding the latter is that the sanctifying influence of the day is becoming lost. The day has not retained its hold upon the household. Women and children imitate their male relatives. Saturday begins to be a day whereon to discharge all the postponed duties of the week. The crowds of Jewish women who, preferably, do their shopping on Saturday, might testify to the almost hopeless change that has taken place in the practise, if not actually in the sentiment, of our people. As regards the public celebration of the Sabbath, we can best prove how it is affected by the loss of its companion principles of rest, by pointing to our audiences. Whether the latter be large or small, whether the service be prolonged or brief, decorous or otherwise, the fact is that the attendance of men is utterly out of proportion to that of women, and the time may come when the total absence of men at the service will influence both the ritual and the instruction to the extent of adapting them to the wants of a single sex. This may sound ludicrous, but we really can not tell what may betide in congregations, the men of which are reduced to the condition of mere contributors and business administrators, and whose women sustain the burden of maintaining the public celebrations as well as the domestic practises."

In spite of these facts to which he called attention and which would seem to weigh in favor of the discontinuance of the Saturday Sabbath, Dr. Voorsanger concluded his address by declaring that he was opposed to any change. He eulogized the historical meaning of the Sabbath to the Jewish race, maintaining that it was one of the integral elements of the Jewish faith, and that to change it at this day would break a chain of the centuries.

RABBI J. VOORSANGER.

In the debate which followed the address, the younger rabbis for the most part spoke in favor of changing the Jewish Sabbath to Sunday, while the elder defended the conservative position. The only definite result of the discussion was the appointment of a committee of three to investigate the question and report at the next conference.

The Jewish papers complain that undue importance was given in the daily press to the debate on the Sabbath problem. Says *The American Hebrew* (New York):

"The conference has itself to blame if the public was treated to a free-for-all debate on a subject which at least should have been treated with some preparation by many who discussed it. And the subject was so worded that, notwithstanding the conservative attitude of a number of rabbis, the impression conveyed to the public, and one which caused some consternation, was one implying a deliberate debate on a resolution to change the Sabbath-day to Sunday. This was unfortunate from any point of view."

The real question at issue, adds *The American Israelite* (Cincinnati), was that involved, not in the transference of the Sabbath to Sunday, but in the holding of supplementary services on Sunday. "This much is certain," emphatically declares *The Jewish Exponent* (Philadelphia); "when the Seventh-day Sabbath of the Jews dies, Judaism will die with it."

There have been attempts at various times to relieve the Jews from the pressure of Christian Sunday legislation, as is pointed out by the Chicago *Tribune*:

"In 1878 the parliament of the United Kingdom provided that when Jewish manufacturers closed on Saturday the laws governing the employment of women and young persons on Sunday should be in certain specified ways modified for their benefit. In 1900 bills were prepared in Massachusetts and New York for the purpose of allowing Jews who practised Saturday-closing to indulge in Sunday-opening. These bills, however, were not passed. Perhaps it is well they were not, altho it would seem to be only just to recognize the scruples and wishes of a class of

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American citizens who now number more than a million. It is well that there should be one day of rest for the whole population. Unanimity in this matter will have great value. It would be unfortunate if it were necessary to have one law for the Jew and another for the Gentile. It is to be hoped, therefore, that when the Central Conference of American Rabbis comes together next year its committee will report favorably on the proposed change. Of course the action of the conference will not be binding upon the congregations. It will not be without its influence, however. As a matter of mere policy, the Jewish church will find that Sunday services will help it to regain its hold upon those members who have got away from it. To worship on Sunday will not be in this case to commemorate the resurrection. It will be simply to accommodate ceremonies to circumstances."

REVOLT OF THE ENGLISH NONCONFORMISTS.

THE educational bill recently introduced in the British House of Commons, with the approval of Mr. Balfour and the other government leaders, bids fair to arouse a religious controversy of the most serious character. "So deep a wound does it purpose to inflict on religious liberty in this country," declares the London *British Weekly* (Nonconformist), "that it must be fought at all hazards. We are inclined to think it the very worst education bill ever proposed." And Dr. Clifford, the eminent Baptist clergyman, has said that he and his colleagues are ready, if necessary, to give up their summer holidays and agitate throughout England "to prevent this bill from ever passing into law."

The chief objection to the bill, which on its face seems innocent enough, is that it will intrench the Established Church at the expense of the Nonconformists. Says *The Northwestern Christian Advocate* (Chicago, Meth. Episc.):

"The bill, as construed by Nonconformists, in its operation, fastens upon the children of Nonconformists a sectarian education under the control of the Anglicans and Roman Catholics. It practically provides for the support of voluntary or sectarian schools by the state. What this means is shown by the fact that there are in England 11,777 Anglican schools and 1,045 Roman Catholic schools, making a total of 12,822 Anglican and Roman Catholic schools; 458 Wesleyan and 1,079 other voluntary schools, making a grand total of 14,359 voluntary schools, which are supported in part out of taxes and partly by voluntary subscriptions. There are 5,758 board or public schools, supported partly out of the national taxes and partly out of local rates or local taxes. The new education bill proposes to throw the 14,359 voluntary schools upon the local rates, tho in everything save secular education they will continue to be managed denominationally. Not only will the Anglicans thus secure the public support of their own schools, but they will practically control, through political influence, the board or public schools, and thus be in a position to control the education of the children of the Nonconformists, most of whom attend the board or public schools, and the appointment of nearly all teachers."

The supporters of the bill, however, are unwilling to admit that it would operate in any such way as is here described, and claim that it would improve the national system of education, without being unjust to the sectarian schools. The provisions of the bill, claims the London *Guardian* (Prot. Episc.), are essentially democratic, and "the conscience clause," with its permission of withdrawal during the hour of religious instruction, gives the fullest latitude to Nonconformist parents.

The Nonconformist leaders and press, however, see in the bill only an assault upon the liberties of the Free churches. In the opinion of *The Christian World* (London, Nonconformist), it proposes "rank injustice," and the same paper asks whether "it befits a publicly endowed and wealthy church to make an aggrieved appeal to the nation wherewith to do purely sectarian work." "We are facing a crisis which concerns the future existence of the Free churches and the future progress of the state," said Dr. Townsend, in his presidential address before a great conference of Nonconformists, held in London on April 15; and at the same meeting a resolution was adopted, on the motion of Dr. Guinness Rogers, "indignantly protesting" against the proposed law. The Rev. Hugh Price Hughes, former president of the British Wesleyan Church, and Dr. Joseph Parker, the famous Congregationalist minister, have both expressed themselves in no uncertain terms in letters to the London *Times*, the latter going so far as to say that, if the bill is passed, Nonconformists should "refuse to pay the new and outrageous church-rate which will thus be forced upon them." *The Methodist Times* sets its approval upon Dr. Parker's words, declaring:

"This is very extreme advice to give and should be given only with a deep sense of responsibility and a determination at all hazard to set a personal example, if necessary, in defying a wicked law. We have never before known an occasion in political controversy when responsible journalists and ecclesiastical leaders would have been justified in going to such a length. But we must say that in our deliberate judgment an unprecedented occasion has now arisen when such men as Dr. Nicoll and Dr. Parker are fully justified in giving religious Nonconformists this advice."

Dr. Robertson Nicoll has addressed an open letter to the Government, in which he says:

"Nonconformists object to this measure because under it they would be taxed for the support of schools under clerical control, in which religious dogmas would be taught which they do not believe. These schools would be controlled by the clergy of the Anglican Church. The bill would make the Anglican clergy the sole educational authority, with the power of rating. Rates which Nonconformists would be called upon to pay would go to the provision of sectarian religious teaching. I submit that this is an extreme attack upon the principle of religious liberty. Nonconformists did not provoke the attack. We earnestly desire friendly relations with the Church of England and cooperation in the immense task of winning back the multitude at present alienated from the churches of every kind. But we will defend our freedom to the last. It is to be hoped that the Government will pause. Our country is already sufficiently divided. If the fires of sectarian passion are to be lighted in every parish, the king will be crowned under the most evil omens."

The tone of this comment shows unmistakably how high feeling is running in England over the educational question, and, if the present bill becomes law, a period of bitter religious strife would seem to be inevitable.

RELIGIOUS NOTES.

THE Brick Church (Presbyterian), New York, has set a generous example in its munificence to the families of its deceased pastors. When Dr. Maltbie D. Babcock died, the church gave his widow $50,000. On the more recent death of Dr. Purves, a plan was inaugurated to provide his widow and family with a fund of $100,000, half of which amount has been raised.

THERE are no Jews in Nazareth, declares Mr. William E. Curtis in one of his letters to the Chicago *Record-Herald*. They are not allowed to live there. They are permitted to come in and trade, but no Jew can rent a house or store or take up a permanent residence for fear of a public demonstration. They come and go, however, like other merchants, buying and selling, minding their own business, and making money out of the Christians.

BY a strange fatality, Vincent Noll, the young student of Union Theological Seminary who was recently refused a preacher's license by the New York Presbytery because he expressed doubts as to the historical existence of Adam, died of consumption before he could be informed of the reversal of the Presoytery's decision. Mr. Noll's family asserts that the young man's worry over his rejection hastened his death. Of the two candidates rejected by the Elizabeth Presbytery for the same cause, one has since been received into the ministry.

"MR. THOMAS NAST, the acidulous cartoonist, has been fittingly punished, as far as this world goes, for his rancorous attitude in past years toward everything Catholic," says the Philadelphia *Catholic Standard and Times*. "He has been given a consulship by the President, and the place chosen shows that Mr. Roosevelt knows how to make the punishment fit the crime. It is Guyaquil, in Ecuador. Of course, the Freemason and Atheist element is strong in Ecuador, and so Mr. Nast will not be entirely lonely in his exile; but the bulk of the population is still Catholic, and this fact must make Mr. Nast's life as embittered as it seems to have been while he was venting his ire in cartoons in New York. But he will have to put up with it, all the same."

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FOREIGN TOPICS.

RESULT OF THE FRENCH ELECTIONS.

THE French premier, Waldeck-Rousseau, won a great personal triumph in the elections on April 27 and May 11 last. European press opinion is in practical agreement on that point. The administration majority in the Chamber is fixed at about 85, altho with feasible combinations of certain political groups it may easily swell to 120 or more. The ministry's assured supporters comprise Republicans, Radicals, Radical Socialists, and Socialists. The opposition is made up of Nationalists, Conservatives, Royalists, Imperialists, disaffected Republicans, and a few unaffiliated politicians. Of the newly chosen Chamber the correspondent of the London *Times* notes:

"The new Chamber can not last more than three years. M. Loubet was elected on February 13, 1899, and his powers expire on February 18, 1906. The new Chamber will come into existence on June 1, 1902, and its powers will expire on June 1, 1906. Consequently, it would only have three and a half months of existence after the expiration of M. Loubet's powers. It would thus be absorbed in preparations for a fresh electoral campaign at the moment when called upon to elect a new President. This is quite out of the question, and as neither the existence of the Chamber nor the powers of the President can be prolonged, there is but one means of preventing this clashing—namely, to dissolve the Chamber at latest in April, 1905. It is well at once to note this fact."

The outcome is far from satisfactory to such men as M. Méline, a leader of the opposition, nor can it be particularly pleasant to M. Millerand, Socialist leader, or M. Brisson, the Radical. Neither Socialists nor Radicals did as well, it seems, as they anticipated. But, on the other hand, they appear to have retained considerable power. *The Standard* (London) says:

"The dynastic parties remain impotent; the Nationalists, who are merely bent on change, no matter of what nature and in whose favor, have won only a handful of seats. The Republican *régime* remains secure and practically unassailable, provided its representatives are not tempted, by internal jealousies and dissensions, into playing the game of their adversaries. And what is true of the republic is true also of the present ministry. It is dependent on moderate Republicans and on the great bulk of the Socialists—on the latter in a very large and, apparently, increasing degree. This means, in practise, a good deal of give-and-take, of mutual concession and consideration, if the coalition is to hold its own. The alliance was, as we have said, not altogether palatable to many of M. Waldeck-Rousseau's followers, and the maintenance of the Socialist strength at the polls will not tend to make that party less exacting in the ministerial counsels. But if the Government is to be kept in office—as every well-wisher of France will hope—the combination must be maintained, at any sacrifice of prejudice or preference. The Republican Center will, indeed, have done a good work for the country when they have educated their Socialist allies to a sense of political responsibility."

The French "are to be heartily congratulated on the result," according to *The St. James's Gazette* (London):

"Whatever opinion may be held on the question of monarchy or republic in the abstract, there can be no doubt at all that the latter alone can make France strong and prosperous to-day. That the parties of the French pretenders are continually dwindling calls for no surprise when we regard the personalities of those pretenders. A new Napoleon might win France; a William II. might rule her. Men of the type of the Duc d'Orleans or of Prince Victor Napoleon are fitted to do neither the one nor the other. It is probably a recognition of this fact which has crystallized the forces of reaction and discontent into the so-called Nationalist party. But that party is no party. Program or policy is inherently impossible to its antagonistic elements. It is 'agin the Government,' that is all, and its only hope is to muddy the political waters by means of a volcanic upheaval in the hope that fish for the catching may thereby be brought to the surface. Its methods have been violent; it has tried its best to revive the prejudice of the Dreyfus case, and it has, without doubt, received the subterranean help of the Roman Church, eager to give tit for tat for the religious associations law. Nevertheless it has failed."

A sort of political analysis of French conditions is made by *The Daily News* (London):

"We must never forget that the republic is ever surrounded by groups of implacable enemies, who form the permanent opposition to every republican government, and challenge the very form of the existing constitution. These parties are made up of the débris of all the systems destroyed by previous revolutions and upheavals—Royalists, Bonapartists, and Clericals. These groups, which, in a healthy state of things, would probably, in the long run, die the death of the Jacobites in England, have been strengthened of recent years by the Nationalist movement, which represents almost precisely the same phenomenon as the extreme imperialist movement in England."

French press opinion is, on the whole, strongly tinged by partizan views. Thus the *République* (Paris), organ of M. Méline, insists that the French Premier has not won such a very great triumph, after all. The *Intransigeant* (Paris), which sets forth the ultra-Radical views of Rochefort, denounces the trickery of Waldeck-Rousseau. The *Libre Parole* (Paris) says, or rather quotes a politician who says, that Jewish gold is at the bottom of the returns. The ministerial *Temps* (Paris) says:

"The opposition papers, Nationalist and Republican, will try in vain to disguise the striking defeat that universal suffrage has inflicted upon them. On the eve of the voting they announced that the country was going to send a majority of themselves to the Chamber. They would make but a mouthful, not only of the Waldeck-Rousseau cabinet, but also of all Republicans who, like ourselves, have refused to be led by the bad advice of the systematic opposition."

Yet, in spite of their tremendous efforts and unheard-of procedure, says this authority, the enemies of the ministry have obtained but insignificant results, and their efforts to mitigate the crushing insignificance of those results will fail:

"Confident of this outcome, we have directed our attention toward the means of bringing the Republican groups into closer touch. Our growth in numbers and the ineptitude of the tremendous efforts against us now allow us to consider to-morrow's task calmly, without resentment, without uneasiness. Before the electoral struggle, concern at the perils incurred by the republic drew together many who were accustomed to antagonizing one another. During the electoral struggle, a durable and productive harmony was tacitly engendered among candidates widely sundered as regards point of view, Republicans of various shades of opinion who tried to adjust their program so as to make it a flag to rally around. The most radical, faced by universal suffrage, consented to modifications. We shall not insult those who have been elected by supposing that they already forget the spirit of conciliation with which they were animated when their political destiny was at stake. The Republicans who have been elected will come to the Chamber emancipated from the past. Upon this past the country has given a verdict of approval adequate enough to leave no necessity of justifying what has been done, either by dwelling upon it out of occasion or even by exaggerating it. What remains to be done is sufficiently great for the Republican party to undertake it with ardor and assiduity. Nothing hinders it further. Universal suffrage has made a phantom of the national and reactionary peril. The Republican achievement is a reality."

Much consolation is derived by the anti-ministerial *Patrie* (Paris), from the fact that the city of Paris was, on the whole, against Waldeck-Rousseau. The Clericals got the worst of it, if an utterance in the *Journal des Débats* (Paris) may be accepted:

"Will it [peril to the republic] come from the Clericals? We will not say, like the reactionaries, that there are no more Clericals. No doubt there will always be some, but it requires strange preconceptions to find them dangerous at the period we

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M. MÉLINE. HENRI BRISSON. M. BOURGEOIS.

—*Le Rire* (Paris).

FRENCH POLITICAL LEADERS IN COMIC GUISE.

have reached. They were not dangerous before April 27. They have become less dangerous since, if that be possible, for the elections have not brought them a bit of strength. The Clerical peril is thus no more serious than the reactionary peril."

German opinion is rather conflicting. The democratically inclined *Frankfurter Zeitung*, after noting the ministerial victory, asks if the reform of the school laws and the various measures proposed by Waldeck-Rousseau can be put through. It sees no definite answer in the result. Nor can the *Hamburger Nachrichten* persuade itself that Waldeck-Rousseau's ministry is not at the mercy of hostile combination.—*Translations made for* THE LITERARY DIGEST.

COSSACK WHIPS IN FINLAND.

THE Cossacks have had free rein in Finland recently, owing to conscription riots, and women and children have been whipped through the streets, while "a captain whose name is given nearly killed a certain teacher for attempting to protect a young girl." The result is, according to the *Indépendance Belge* (Brussels), "an absolutely revolutionary situation":

"At Helsingfors the Cossacks broke open the doors of the Protestant church, entered private houses by force, and struck every one they met with their whips. . . . All this proves that General Bobrikoff did not justly estimate the situation when he said recently in a report that the population of Finland had accepted the new military law with satisfaction. It is by means of lying reports of this nature that the Russian authorities are misled concerning the true state of the country and hence govern against the wishes and interests of the people. It is not by means of Cossack onslaught that the resistance of the Finns will be overcome. Brutal action can but exasperate this temperate and prudent people, who will never openly revolt, but whose protests against the unlawful acts committed will on that very account be more imposing and more impressive. The Government of St. Petersburg had in the Finns a people whose loyalty could inspire no distrust. Through incompetence it has made them a hostile people whose opposition can not be modified and who may, in certain contingencies, be dangerous. How, for instance, can reliance be placed upon Finnish recruits forcibly drafted into Russian regiments? Is it by arming enemies within that a resolute army can be formed, capable of withstanding a foe from without? By no means. The only result the St. Petersburg Government will obtain by continuing its present unhappy policy in the grand duchy is an enormous impulse to Finnish emigration. A thousand emigrants a week are counted now, and in the near future the grand duchy will be wholly deserted by the native population which had made it the most peaceful and comparatively the most prosperous country in Europe."

What the Czar's Government aims at is the reduction of Finland to an absolutely level footing with the other provinces of the empire, according to the *Pester Lloyd* (Budapest):

"The Baltic provinces have already been deprived of their special privileges, and only Finland remains as a country that holds to its particular rights; that means to be bound to the great Russian empire only through the personal union; that had its own coinage and its own postage-stamps down to our own day; that even had its own army. Finland certainly had good reason to suppose that it would always be so. Alexander I. had decreed that Finland was not to be considered an integral part of Russia, and Alexander II., whenever he opened Finnish parliaments, always alluded to the grand duchy as a constitutional monarchy. Now it is to be different. In Russia the great imperial idea rules the Czar and his Government. It will no longer be tolerated that a small country shall exist on the Finnish and Bothnian gulfs, that a small population shall have more freedom, rights, and advantages than all the other provinces of the empire enjoy. Above all, it will not be tolerated that the Finnish troops shall serve only Finland."

Care must be taken not to fall into exaggeration by accusing the Russian Government of more than it has to answer for, says the *Journal des Débats* (Paris):

"The policy pursued by the Russian Government with regard to Finland is but the logical consequence of that already adopted in the Russification of the German districts of the Baltic provinces. The protests heard to-day among the Finns directly interested, or among their foreign friends, take us back many years to the time of the Russification of the German Russians. True, there is not a parallel in the case of the last named with that of the Finns, inasmuch as Finland, which Sweden had to cede to Russia in 1809, constituted a distinct political entity, al-

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most an autonomous state. . . . It may be asked if Finland would not be wiser in disregarding the natural instinct of resistance and in renouncing an opposition doomed to failure in advance."—*Translations made for* THE LITERARY DIGEST.

THE COMING ELECTIONS IN JAPAN.

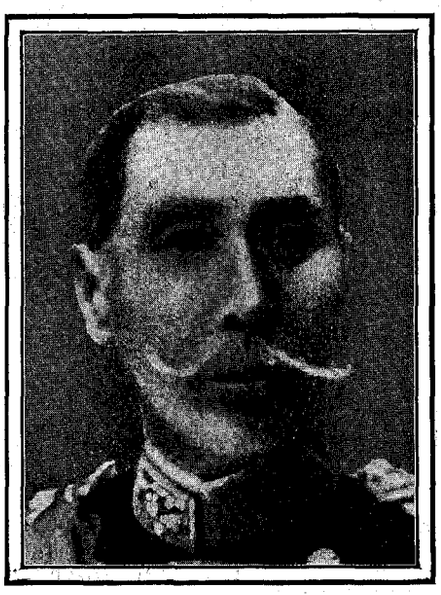
THE approaching general election in Japan promises to assume a complicated aspect, partly because of the unfamiliarity of the voters with constitutional government and partly because of the prospective participation of Buddhist priests in the struggle. On the last point *The Japan Weekly Gazette*, a British paper published in Yokohama, says:

"The *Yorodzu* is responsible for the report that the Buddhists are organizing worldly forces to influence legislation in their favor. According to this authority, Japanese Buddhism has taken alarm at the religions bill and is preparing to defeat its passage by securing the election to the imperial Diet of a majority of members of its own choice. This may be a political *canard*, of course, but there may, on the other hand, be some serious foundation for the story. At least it is given an appearance of truth by the adducement of some circumstantial details, such as that these representatives of a great religion have decided to raise a fund amounting to 300,000 yen [$300,000] to be expended to this end, and that it has been agreed that the fund shall be subscribed equally by different sects. It was during November of last year, says the *Yorodzu*, that a certain influential sect convened a conclave and adopted a resolution that each Buddhist temple should subscribe five yen toward this fund. Our vernacular contemporary concludes by pointing out that the constitution prohibits the Buddhists from participating in the general election, and that therefore all action of the kind referred to is being carried on clandestinely."

VISCOUNT KATSURA,
Prime Minister of Japan.

The object of the priests in taking to politics is thus hinted at by the paper from which we have just quoted:

"The proposed religions law, which explicitly secures a dead level of religious freedom, would necessarily blast all hopes that the Buddhists may secretly cherish that their faith may again become the national religion, and it is conceivable that, as a last resort, they may have decided to fight the passage of the obnoxious law by influencing electors to vote for Buddhist sympathizers among candidates for parliament. The plan has a certain feasibility. If the educated Japanese smile at Buddhism, the poorer-endowed millions have a traditional reverence for its priests."



MARQUIS YAMAGATA,
Mentioned for the Japanese Premiership.

"This is causing serious concern," says the Kobe *Chronicle* (Japan), another British paper, which proceeds:

"The *Asahi* has been endeavoring to ascertain what truth there is in these reports, and finds that they chiefly emanate from the Japan Buddhist Union. Among the members of the society, there are several who are ambitious of seats in the Diet. Again, there are some among the younger priests of Hongwanji sects who are anxious to leave their religious profession and qualify as candidates in order if elected members of the Diet to alter certain provisions of the law of religions, which are objectionable to the Buddhists. Our contemporary holds it, however, to be incredible that arrangements have been made to provide large sums as expenses for Buddhist candidates."

COUNT OKUMA,
Political Rival of Marquis Ito.

Our authority concludes that if the priests do go into politics, "serious evils" may result. Meanwhile, Marquis Ito has issued a manifesto to his followers urging "clean conduct, full freedom, absolute good faith, studious avoidance of all unlawful pressure and improper influences, and the invariable placing of national interests above party." Of this manifesto, the Kobe *Herald* (Japan), likewise a British paper, observes:

"In Japan it is still necessary—Marquis Ito is right in thinking that it is still necessary—to consolidate and to extend the groundwork of modern politics in the true sense. This aim, the marquis thinks, is above party, and above constitutionalism. It takes precedence of the need of the principle of popular government. From the broad statement of this paramount political need of the country, as given in the manifesto, Marquis Ito deduces and recommends particular principles of action to his party and through it to the country at large. . . . Reflection will, however, convince most observers of political conditions in Japan that Marquis Ito's most statesmanlike 'lead' is that which he has given, for Japan is still some way off Western political conditions. From one point of view Marquis Ito's manifesto is a confession. It is a confession of the present failure of the constitutional idea in Japan. But it is always well—indeed it is always necessary—to face facts. This is to get rid of illusions."

It may be inferred that Viscount Katsura, the premier, will have a struggle to retain power. Count Okuma, the political rival of Marquis Ito, is a factor in the situation. The paper last quoted said recently of the Katsura ministry:

"The present Japanese ministry was generally regarded as a kind of make-shift combination, brought together to take office because it was inconvenient or impossible for any of the recognized

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political leaders to form a cabinet. Marquis Ito actually had . . . the strongest party in the House of Representatives, but the difficulties with the peers which led to his resignation of office in the spring prevented his resumption of power, altho, as may be remembered, he was pressed to return to office. Marquis Yamagata was more or less impossible because in all probability he would have found himself opposed by the Ito party in the lower House, an opposition which might have checked the life of a ministry under him at any time or at any juncture."

GERMANY'S MILITARY TRAGEDY.

A MILITARY tragedy which for more than a year has aroused intense interest throughout Germany came to an end recently at Gumbinnen, East Prussia, by the acquittal of two non-commissioned officers charged with the murder of their commanding officer, Captain von Krosigk. The case is universally admitted to be of far-reaching importance in its bearings upon German militarism. Before passing to German comment on the affair, the following statement of the facts, from *The Times* (London), which, like all the foreign papers, has followed the case closely, may be considered:

"The trial was the third to which the accused, whose names are respectively Marten and Hickel, had been subjected under the new military judicial procedure in consequence of appeals from two courts of lower instance. . . . Late in the afternoon of January 21, 1901, Captain von Krosigk was shot dead by an unknown hand through an embrasure in the wall of the riding-school where he had been superintending the riding exercise of some of his troopers. The murdered officer had a reputation for extreme severity in his dealings with his men, and had at least on one occasion been punished for exceeding the legitimate dictates of military discipline. The elaborate investigations which were instituted at Gumbinnen, and which were partly conducted with the aid of a detective from Berlin, laid bare the whole domestic economy and the daily life of the barracks."

German press opinion seems unanimous in indorsing the verdict. Even the Conservative *Kreuz Zeitung* (Berlin) can see nothing to find fault with in the result. The Democratic *Frankfurter Zeitung* says:

"For the third time judgment has been pronounced in the Gumbinnen murder case—whether for the last time can not be said with certainty, altho in view of the admitted correctness with which the proceedings were conducted it can not be easy to find a basis for revision. . . . Captain von Krosigk had made himself enemies in almost every garrison he had been assigned to, owing to his personality, and this is true no less of the officers than of the men and also of civilians. He had repeatedly been shot at without suspicion being drawn particularly to Marten, civilians had made threats against him, and finally the utterances of an officer against Krosigk, on the occasion of the latter's violence to his wife, had been mentioned, and has been looked upon as a threat. Our attention has, moreover, been drawn to the fact that eight years ago a captain of Schleswig huzzars named von Krosigk was severely dealt with by two huzzars whose identity was never ascertained. If this be the von Krosigk who was murdered, the circle of his enemies and of those who could have done the murder is enlarged considerably."

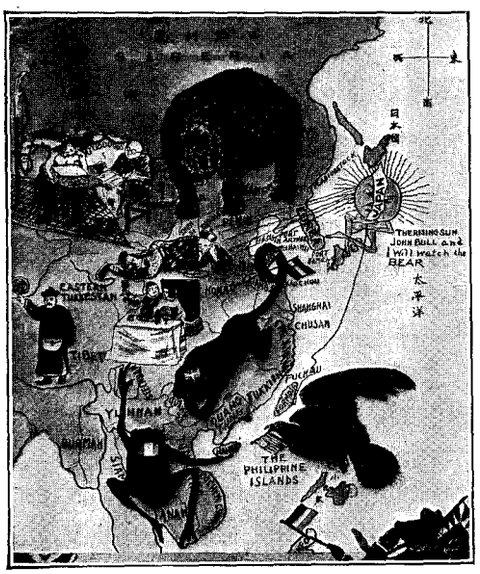
Seldom has a judicial drama wrought so powerfully upon the public mind, says the *Vossische Zeitung* (Berlin):

"The verdict satisfies the national sense of justice. The proceedings, as they have been unfolded, are calculated to restore in a measure confidence in the military judicial system which had been shattered by the former trials. But the opinion seems justified that many notable miscarriages of justice call for legal remedy."

The whole affair shows what "total lack of confidence in the military system of justice prevails in the land," according to the *Vorwärts* (Berlin), and the *Rheinisch-Westfälische Zeitung* says:

"Unconditional discipline is demanded in time of war, but in time of peace it is demanded only for the objects of the service and not for private needs, orders, and amusements. Army requirements will find the more support from the people the sooner the chapter of soldiers' wrongs is ended."

The outcome will cause universal satisfaction and relief in Germany and far beyond her boundaries, says the *Neue Freie Presse* (Vienna), which adds: "The fact undoubtedly remains that an act of unlawful violence must go unpunished, but what is that to the possibility involved in the verdict which would have sent an innocent man to the gallows? . . . One has only to think of the result the trial would probably have had were it held behind closed doors to appreciate the full blessings of the newly enacted military penal law."—*Translations made for* THE LITERARY DIGEST.



A JAPANESE VIEW OF THE FAR EAST QUESTION.
—*The Australian Review of Reviews.*

PULLING CHESTNUTS FROM THE FIRE.
Without this, my boy, you can never enter the concert of the Powers.
—*La Caricature* (Paris).

THE MOTHERLAND'S MESALLIANCE.
BRITANNIA: "Now, my good little son, I've got married again; this is your new father. You must be very fond of him."
—*The Bulletin* (Sydney).

A GROUP OF FAR EAST PICTURES.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books :

"When Old New York was Young."—Charles Hemstreet. (Charles Scribner's Sons, $1.50.)

"Heralds of Empire."—A. C. Laut. (D. Appleton & Co., $1.50.)

"Spiritual Heroes."—David Saville Muzzey. (Doubleday, Page & Co., $1.25.)

"The Antigone of Sophocles."—Translated by H. R. Fairclough and A. T. Murry. (Elder & Shepard, $0.35.)

"An American at Oxford."—John Corbin. (Houghton, Mifflin & Co., $1.50.)

"Margaret Bowlby." Edgar L. Vincent. (Lothrop Publishing Company, $1.50.)

"At Sunwich Port."—W. W. Jacobs. (Charles Scribner's Sons, $1.50.)

"The Reasonableness of Faith and other Addresses."—Dr. W. L. Rainsford. (Doubleday, Page & Co., $1.25.)

"The Dull Miss Archinard."—Anne Douglas Sedgwick. (The Century Company, $1.50.)

"Practical Forestry."—John Gifford. (D. Appleton & Co., $1.20.)

"Thrice a Pioneer."—P. M. Hannibal. (Published by the author at Dannebrog, Nebr.)

"John Kenadie."—Ripley D. Saunders. (Houghton, Mifflin & Co., $1.50.)

"The Gate of the Kiss."—John W. Harding. (Lothrop Publishing Company, $1.50.)

"History of English Literature."—William V. Moody and Robert M. Lovett. (Charles Scribner's Sons, $1.25.)

"Daniel Webster."—Samuel W. McCall. (Houghton, Mifflin & Co., $0.80.)

"Facts and Comments."—Herbert Spencer. (D. Appleton & Co., $1.20.)

"Protect Our Schools."—P. M. Hannibal. (Published by author at Dannebrog, Nebr.)

"The Confounding of Camelia."—Anne Douglas Sedgwick. (The Century Company, $1.50.)

"Mr. Whitman."—Elisabeth Pullen. (Lothrop Publishing Company, $1.50.)

"To the End of the Trail."—Frank Lewis Nason. (Houghton, Mifflin & Co., $1.50.)

"William McKinley Memorial Address." John Hay. (T. Y. Crowell & Co., $0.25.)

"Comprehensive Guide-Book to Hygienic Diet."—Sidney H. Beard. (T. Y. Crowell & Co., $1 00.)

"What is Religion.—Lyof N. Tolstoy. (T. Y. Crowell & Co., $0.60.)

CURRENT POETRY.

Verses for a Child.

By JOSEPHINE DODGE DASKAM.

I.

We lived out under the pear-tree,
We dined upon tarts and cream,
I married you there forever,
But, dear, 'twas only a dream!

We sailed away in the branches
To countries strange and new,
For we owned estates in Dreamland,
But, sweetheart, it isn't true!

We made a church in the pear-tree,
Where the angels came to sing;
We stroked their wings—but, dearest,
You mustn't believe a thing!

We cut our names in the tree trunk,
So the bark could never grow,
And the Dryad cried! But my darling,
'Twas none of it really so!

* * * * *

III.

How can I play any longer with my doll?
You know she has lost her head.
And Mary's the one that always fixed her for me—
And Mary, you say, is dead.

Why do I leave the sand-heap all alone?
Because it has dried and spread.
And Mary's the one that always brought the water—
And Mary, you say, is dead.

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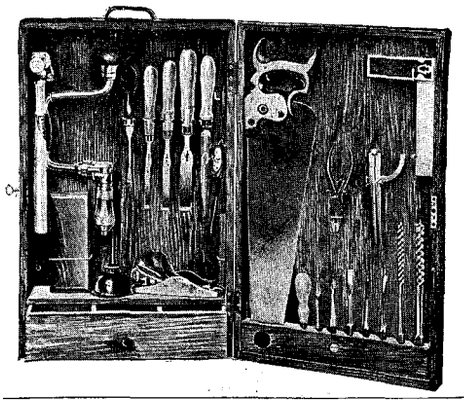

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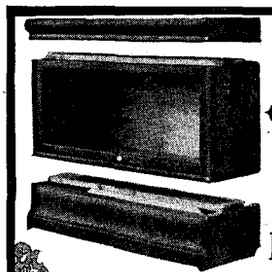

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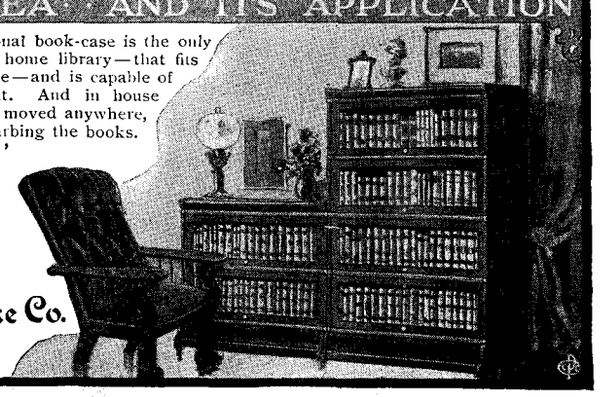

The Globe-Wernicke Co.
CINCINNATI
New York Chicago Boston London

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More on the beach? Well, I think I know that, too
And *you* are the one that said
That Mary and I should sleep in a room together—
And now you say Mary's dead.

No, I don't like the hotel—I'd be alone;
I'd cry in that great big bed:
And Mary and I played tent in the morning early—
And now Mary can't—she's dead.

Happier? No, not a bit! not a single bit!
Then why are your eyes so red?
And Mary's the one that never liked angel-stories—
And Mary's the one that's dead.

IV.

Behind the currant bushes, when the night was coming on,
There was such a funny whisper—do you know?
It made us shiver-shiver, and it made our hearts beat quick,
And we knew it wasn't any good to carry out a stick,
But we did it just the same, or else you never would have gone—
Do you know?

Beyond the old syringa, when the stars were peeping out,
There was such a funny shadow—do you know?
And over in the flower-bed you had left your father's spade,
And you had to go and get it, and you said you weren't afraid,
But you told me afterward about the creeping Indian-scout—
Do you know?

Beneath the kitchen window, when the moon was climbing high,
There was such a funny coldness—do you know?
No matter if 'twas summer, it was cool just like a well,
And the reason was because a ghost—but when you tried to tell,
I put my fingers in my ears, and how I used to cry!
Do you know?

—In March *McClure's Magazine.*

PERSONALS.

Dr. Barrows and the "Bearer."—While making arrangements for the holding of the great congress of religions at Chicago, the Rev. Dr. John Henry Barrows, president of Oberlin College, had so much correspondence that he decided to employ a stenographer. According to the Chicago *Record-Herald* he did employ a pretty young lady, who afterward figured in an incident which that paper relates:

On the 14th of February, as the doctor was toiling away, his little son became much excited over the sending and receiving of valentines, and suddenly thinking of his father, he proposed that he and his mother send a valentine up to the third floor.

"Well," said Mrs. Barrows, "it is very nice of you to remember father. How would it do for me to write a valentine and let you take it up?"

The boy was delighted at the idea and his mother wrote upon a sheet of paper:

"Please kiss the bearer."

This she placed in an envelope, which was sealed and addressed to the doctor. The boy started upstairs, but he had been running around a good deal and his legs were weary. When he reached the second floor he met the pretty stenographer, who had started out after postage-stamps or something, and asked her if she wouldn't be kind enough to hand the note to his father.

She took the envelope, gave the child a pat on

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Our appliance is light in weight, durable, and conforms to the body as not to evidence that a support is worn. It is constructed on strictly scientific anatomical principles, and is truly a godsend to all sufferers from spinal troubles, male or female. We also make Scientific Appliances for protruding abdomen, weak back, stooping shoulders. Send for free booklet and letters from physicians, physical instructors, and those who know from experience of our wonderful appliances. SATISFACTION GUARANTEED. Write to-day for measurement blank. Don't wait.

STEAMBURG, N. Y., February 9, 1901. After having worn the plaster-of-paris jackets, I can truthfully say your appliance is far more comfortable to wear. It corrects curvature quite as well and fits the body so perfectly that no one would suspect I was wearing one. You have my life-long gratitude and well wishes.
Yours truly,
IDA BLOOD.

The plaster-of-paris jacket above mentioned weighed 8¼ lbs. The Philo Burt Appliance put on in its place weighed 17 ounces—a difference of over 7 pounds

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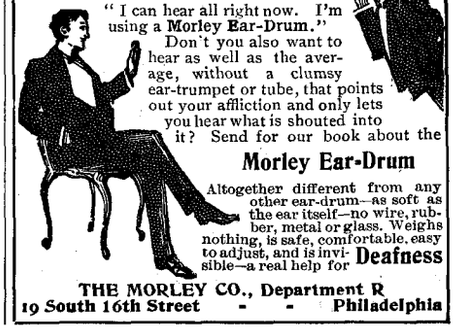

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the cheek and ran back upstairs, where—perhaps prompted by feminine curiosity—she waited while Dr. Barrows opened his valentine and read, in his wife's handwriting: "Please kiss the bearer."

Here is where Dr. Barrows always cuts the story off.

The Original Sherlock Holmes.—Now that Sherlock Holmes has been brought before the public again, in Dr. Conan Doyle's latest book, "The Hound of the Baskervilles," it may be interesting to recall his original. According to a literary page issued by McClure, Phillips & Co., he is Dr. Joseph Bell, who was one of Dr. Doyle's medical instructors at Edinburgh. One of his former pupils tells the following incident concerning Dr. Bell and a man, evidently in distress, who walked into the hospital for treatment:

"Well, what's the matter with you?" asked Dr. Bell.

"I don't quite know, sir," replied the man.

"What's your business?"

"Cobbler, sir."

"Ever been anything else?"

"No, sir; I've been a cobbler all my life."

"Well, take him in and examine him. That," said Dr. Bell to his class, when the patient had been taken into the examination-room, "is a very odd case. The man is a deserter from the Indian army. He knows perfectly well what's the trouble with him, but he's afraid to tell us for fear we'd know he contracted it in India. Yet he's in so much pain that he risks coming to us, trusting that we won't find out what's the matter with him, but will be able to relieve him without finding out. Strange case."

Just then the patient was brought back from the examination-room.

"Well," said Dr. Bell, "did you find any bullet wounds or sabre cuts on him?"

"Why, yes, sir," the doctor who had made the examination replied, in great surprise. "There were two bullet wounds, and he had a long scar across his left shoulder."

Dr. Bell turned to the patient.

"This disease you have," he said, "was contracted in India while you were in the army. You left the army. Why didn't you go back?"

The man hung his head.

"Why did you say you'd been a cobbler all your life? Deserter, aren't you?"

"Yes, sir," faltered the patient.

But that didn't surprise the class; Dr. Bell was always correct in his deductions.

Coming Events.

June 2.—Convention of the International Association of Steam and Hot-Water Fitters and Helpers at Philadelphia.

June 2-4.—Convention of the American Congress of Tuberculosis at New York City.

June 2-5.—Convention of the Royal Orangemen of America, Supreme Grand Lodge at Niagara Falls.

Convention of the Congregationalist Home Missionary Society at Syracuse, N. Y.

June 3.—Convention of the American Federation of Musicians at Buffalo.

June 3-7.—Convention of the National Travelers' Protective Association at Portland, Ore.

Jnne 4-10.—Convention of the United Danish Evangelical Lutheran Church in America at Racine, Wis.

June 5, 6.—Convention of the Freight Agents' Association of the United States at Indianapolis.

Current Events.

Foreign.

May 12.—The Haitian Congress meets in Port-au-Prince to elect a successor to President Sam, but adjourns because of fighting in the streets.

Severo, the Brazilian aeronaut, is killed by the explosion of his air-ship near Paris.

The Italian Government decides to send the cruiser *Calabria* to Havana to represent Italy at the inauguration of the new Cuban Republic.

May 13.—President Loubet starts on his visit to Russia.

May 15.—The Queen Regent and King of Spain receive the special foreign envoys sent to attend the coronation of Alfonso.

May 16.—The preliminary ceremonies for the

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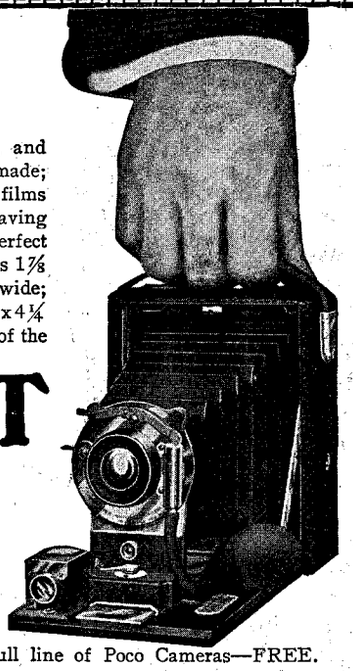

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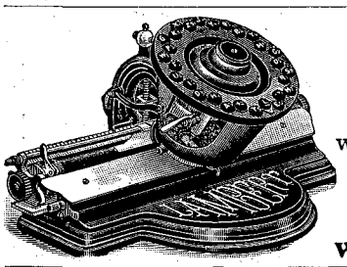

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week of the coronation of the King of Spain take place at Madrid.

Mr. Carnegie confirms the report that he offered to pay $20,000,000 for the control of the Philippines.

May 17.—The coronation of King Alfonso XIII. takes place in Madrid.

The Swedish Riksdag votes in favor of universal suffrage, and the 200,000 strikers will resume work.

May 18.—A plot to kill King Alfonso is discovered in Madrid. Many arrests are made.

Domestic.

CONGRESS.

May 12.—*Senate:* A special message is received from President Roosevelt asking a grant of $500,000 for the relief of the Martinique sufferers Senator Foraker, of Ohio, makes a speech in support of the Philippine Government bill.

House: Business pertaining to the District of Columbia is transacted.

Both branches pass the bill appropriating $200,000 for the relief of the Martinique sufferers.

May 13.—*Senate:* A resolution appropriating $500,000 for the relief of the West Indian sufferers is adopted. The Philippine Government bill is again discussed; Senator Stewart, of Nevada, supports the bill. The bill providing for the construction of a union railway station in Washington is discussed.

House: The Naval Appropriation bill is discussed. The conference report on the Omnibus Claims bill is rejected on the ground that claims not considered by either branch of Congress had been inserted in the measure by the conferees, and the measure is returned to conference.

May 14.—*Senate:* The Fortifications Appropriation bill is discussed. Further consideration is given to the bill providing for the construction of a union railway station in Washington.

House: The debate on the Naval Appropriation bill is continued.

May 15.—*Senate:* Senator McLaurin, of Mississippi, makes a lengthy speech in opposition to the Philippine Government bill The Fortifications Appropriation bill and the bill providing for a union railway station in Washington are passed.

House: An exciting debate takes place on the subject of the alleged atrocities in the Philippines; Congressmen Vandiver of Missouri, and Wheeler of Kentucky, were the speakers on the Democratic side, and Congressmen Hill of Connecticut, Hepburn of Iowa, Grow of Pennsylvania, Lessler of New York, and Smith of Michigan speak on the Republican side. The general debate on the Naval Appropriation bill is closed.

May 16.—*Senate:* Senator Lodge, of Massachusetts, makes another unsuccessful attempt to fix a date for a vote on the Philippine Government bill. Senator McLaurin, of Mississippi, concludes his speech in opposition to the bill, and Senator Deboe, of Kentucky, speaks in support of it.

House: The Naval Appropriation bill is nominally discussed. The treatment of the Filipinos and the Schley case are discussed.

May 17.—*House:* The Naval Appropriation bill is discussed. An amendment to the bill presented by Congressman Mudd, of Maryland, prohibiting the use of Maclay's "History of the Navy" as a text-book at the Naval Academy is adopted,

OTHER DOMESTIC NEWS.

May 12.—The program for the entertainment of the French delegates to the unveiling of the Rochambeau statue dedication is made public in Washington.

May 13.—President Roosevelt orders a change made in the Cuban law of criminal procedure, so that the case of Rathbone may be reviewed by the Supreme Court of that island.

Eugene F. Ware takes the oath of office as Commissioner of Pensions.

May 14.—President Roosevelt lays the cornerstone of the McKinley Memorial Ohio College of Government at the American University near Washington.

Henry A. Havemeyer gives $20,000 to Bryn Mawr College.

The U. S. cruiser *Dixie* sails with 1,220 tons of merchandise for the Martinique sufferers.

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This chair has an adjustable back and arms that can be converted into shelves for writing, holding books, etc. Over 30 other styles. Catalogue "C" free.

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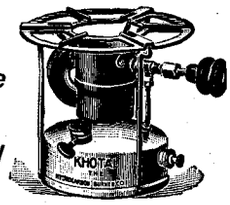

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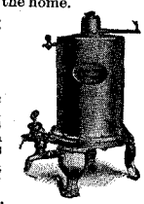

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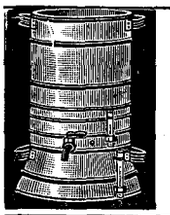

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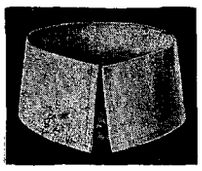

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May 15.—The anthracite coal-miners decide to continue the suspension of work

May 16.—The coal strikers threaten to create a strike that will extend all over the United States.

President Roosevelt nominates Herbert G. Squiers for Minister to Cuba.

May 17.—Rioting takes place in Atlanta from an attempt to arrest a negro, and six persons are killed.

May 18.—Over a hundred persons are reported killed in a tornado that swept southern Texas.

AMERICAN DEPENDENCIES.

May 12.—*Cuba:* Neely and Rathbone, the convicted American officials in Cuba, appeal to President-elect Palma to aid them in securing a pardon.

CHESS.

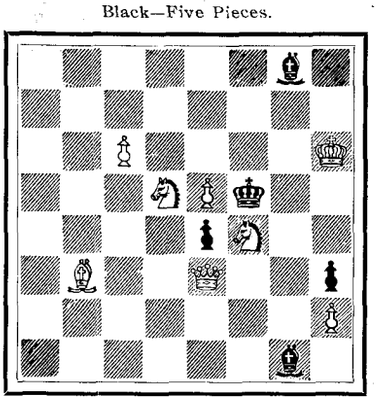
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 671.

Composed for THE LITERARY DIGEST

By ALAIN C. WHITE.

Black—Five Pieces.



White—Eight Pieces.

6 b 1; 8; 2 P 4 K; 3 S P k 2; 4 p S 2; 1 B 2 Q 2 p; 7 P; 6 b 1.

White mates in two moves.

Problem 672.

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By JOS. C. J. WAINWRIGHT.

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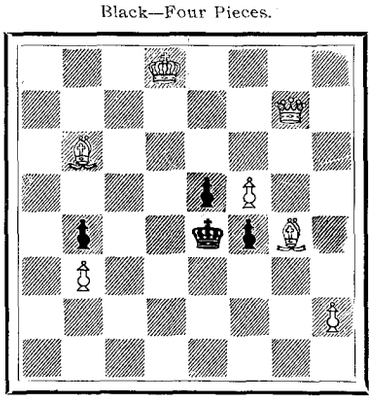

White—Seven Pieces.

3 K 4; 6 Q 1; 1 B 6; 4 p P 2; 1 p 2 k p B 1; 1 P 6; 7 P; 8.

White mates in three moves.

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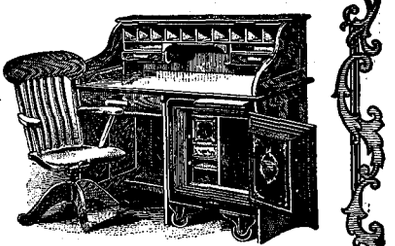

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No. 666.

1. K—R 6 / K x Kt	2. Q x B ch / R—Q 4	3. P x P, mate
1. ..... / B—K 5	2. Q x P ch / K x P	3. Kt—Q 8, mate
1. ..... / R—K 4	2. Q—Q 3 ch / K x Kt	3. Q—Q 7, mate
	2. ..... / K x P	3. Kt—Q 8, mate
1. ..... / Any other	2. Kt—Q 7 ch / K—Q 5	3. P—B 3, mate

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; H. W. Barry, Boston; F. S. Ferguson, Birmingham, Ala.; F. Gamage, Westboro, Mass.; A Knight, Hillsboro, Tex.; C. N. F., Rome, Ga.; Dr. J. H. S., Geneva, N. Y.; the Rev. J. G. Law, Walhalla, S. C.; W. R. Coumbe, Lakeland, Fla.; the Hon. Tom M. Taylor, Franklin, Tex; O. C. Pitkin, Syracuse, N. Y.; L. R., Corning, Ark.; J. L. Dynan, Bethlehem, Pa; C. H. Schneider, Magley, Ind.; E. A. Kusel, Oroville, Cal.; O. P. Barber, Lawrence, Kan.

Comments: "Pleasing, from its unusual key and general novelty"—M. M.; "Ingenious, tho easy"—G. D.; "Altho obvious that the King makes the key-move, still there is a pretty choice of squares; two of the four mates are pure"—H. W. B.; "Worthy of a prize"—F. S. F.; "Beautiful and interesting"—A K.; "Fine"—C. N. F.; "A cleverly devised key to neutralize the obstructive position of the black B"—J. H. S.

In addition to those reported, A K. got 662, 663, and 664.

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1 P—K 4	P—QB 4	19 R(Q sq)—Kt sq	R x R
2 Kt—K B 3	P—K 3	20 R x R	B—K B 4
3 B—K 2	Kt—Q B 3	21 B—Q 3 (c)	B x B
4 Castles	Kt—B 3	22 P x B	R x P
5 Kt—B 3	P—Q 4	23 K—B sq	R—Q sq (d)
6 P x P	Kt x P	24 B x P	B—Kt 4 (e)
7 P—Q 4	P x P	25 B—Q 4	P—Q B 4
8 Kt x P	Kt(Q 4) x Kt	26 Q—Kt 5	P x B
9 P x Kt	B—K 2	27 Q x B	P x P
10 B—B 3	B—Q 2	28 Q—K 7 (f)	R—Q 8 ch
11 R—Kt sq	P—K 4	29 K—K 2	Q—Kt 5 ch
12 Kt x Kt	P x Kt	30 P—B 3	Q x Kt P ch (g)
13 Q—K 2	Q—B 2	31 K—K 3	Q—Q 7 ch(h)
14 Q—R 6	Castles	2 K—K 4	Q—Q 5 ch
15 R-Kt 7 (a)	Q—B sq	33 K—B 5	P—Kt 3 ch
16 R—Q sq	R—Q sq	34 K—Kt 5	R—Kt 8 ch
17 B—K 3	P—K 5 (b)	35 K—R 6	Q—Kt 2 mate
18 B x K P	R—Kt sq		

Notes by Emil Kemeny.

(a) A tempting attack, which, however, does not prove a success.

(b) An ingenious move, the object in view being to force away the White K B from K B 3.

(c) There was no better move, for R—Q 8 ch was threatening. We see now the effect of Black's 17th move.

(d) Guards against plays like R x B or Q x B P.

(e) Threatening R—Q 8 ch, Q—Kt 5 ch, R—Q 7 ch with a winning attack.

(f) Black's advanced Q B P was bound to win the game. The text-move looks promising, especially since R—Q B 7 is threatening, but there is no time for that. White has a forced win.

(g) Evidently White overlooked this move when he played Q—K 7.

(h) Black at this stage announced a mate in five moves. A very neat ending to a skilfully played game.

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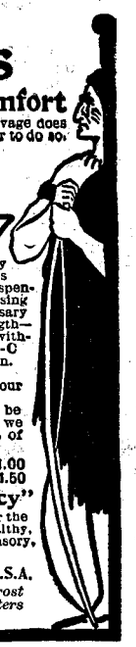

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